

آياتها
111
Ayahسُورَةُ يُوسُفَ
Surato Yousifa
(Joseph)ترتيبها
12
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. *Alif Lam Ra.*¹ *Telka*^w (*she-that-afar-it*^w / *those*^w) (are) The Book's^x *Aya'te*,^w (*Qur'aanic statements*) the manifesterer. الرَّ تِلْكَ ءَايَاتُ الْكِتَابِ الْمُبِينِ ١
2. Verily We descended it^x Qur'aan^x Arabic^{x2} *la'alla* (*craving currently unavailable deed that/perhaps*) you^b cerebrate you.^z إِنَّا أَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ٢
3. We narrate on you^g *absa'ne*³ (*perfecter and beautifuler*) (*of*) the narratives by what We revealed⁴ to you^g this^x The Qur'aan^x while *en* (*albeit*) you^g were of before it^x surely of the *ghafeleena* (*they who are: unaware-/ignorant/neglectors*). نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْءَانَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمَنِ الْعَافِلِينَ ٣
4. *Edb* (*when/since*) said *Yousifo* (*Joseph*) for his father O, my father, verily I *ra'ayto* (*I visioned in sleep-vision*) eleven stars^{w5} and the sun^w and the moon^x [I] saw them for me *sa'jedeena* (*kowtowing they*). إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ٤
5. Said [*he*]: O, my little-son⁶ let-not narrate [*you*^s] your^t vision/dream [on] your^t brothers, then they^z scheme for you^g a scheme; verily the Satan for the mankind (*is*) a foe⁷ manifester. قَالَ يَبْنَئُ لَا تَقْصُصْ رُءْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَنِ عَدُوٌّ مُبِينٌ ٥
6. And like *tha'leka* (*afar-that-it/that*)^x *yajtabey* (*favorably and directly selects*) you^g your^t Lord and teaches you^g [*He*] of *ta'awee'le* (*ultimate: construing/explanation-/interpretation*) (*of*) the *ahadee'the*⁸ (*dreams and their related events*) and concludes [*He*] His boon^{w9} on وَكَذَلِكَ يَجْنِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَمَّهَا ٦

¹ See the details in the *Lexicon* attached to this Translation for commentary in this.

² That is to say: The Qur'aan employs the *Arabic* language as its *vehicle* of expression, therefore, (1) the *linguistic* meaning of each word is the *most paramount* first step to consider *vis-à-vis* The Qur'aan; (2) Also, it is *pronounced, read, and written* in *Arabic*; (3) thus, the *pronunciation, the reading and the writing* of The Qur'aan are all *consistent* with the "rules" Of "النحو و الصرف" (i.e. *grammar and the etymological conjugation*) of *Arabic* word roots and their conjugations; (4) By *implication* its *diction* is *consistent* with *Arabic* tongue expressions. See Sections 34 and 38 of the *Introduction* to this Translation for more elaboration.

³ There is no English word for *أحسن* = *absane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

⁴ The word "أوحى" denotes at least *six* different meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a *commanded*). And "الوحي" is *fire* or *king*. See *اللسان*.

⁵ The word "كوكب" from a *linguistic* point of view means: *star*. Although in modern times "كوكب" = *planet*.

⁶ The word "بني" the *diminutive* of son, is said by way of *endearment* addressing a beloved son.

⁷ The word "عدو" in *Arabic* is used for: (1) *singular*, (2) *plural* and (3) "*multitudinous foe*," see *اللسان* and *الهادي*.

⁸ The word "ahadeeth" = "أحاديث" has *several* meanings among them: *dreams and their related events*.

⁹ See the *Lexicon* attached to this Translation for "ne'amah" ("boon").

you^g and on Ya'aqooba's (Jacob's) aal'e¹⁰ (family-/house/kin/chiefs/followers), just-as [He] concluded it^w on your^t [both fathers],¹¹ of before Ebrabeema (Abraham) and Is-baqa (Isaac),¹² verily your^t Lord (is) Omniscient Hakeemon¹³ (infinite bekma¹⁴ Possessor).

عَلَىٰ آبَوَيْكَ مِن قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ
رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿٦﴾

7. Laqad (verily, already and affirmatively) [was] in Yousifa (Joseph) and his brothers Ayaton^w (signs/proofs) for the inquirers.

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ
آيَاتٌ لِّلسَّائِلِينَ ﴿٧﴾

8. Edb (when/since) they^z said: surely Yousifo (Joseph) and his brother (are) lovelier to our father than us, while we (are) a league; * verily our father (is) surely in a misguidance^x manifeste^r.

إِذْ قَالُوا لِيُوسُفَ وَأَخُوهُ أَحَبُّ إِلَيْنَا
أَيْنَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي
ضَلَالٍ مُّبِينٍ ﴿٨﴾

9. Let-kill you^z Yousifa (Joseph) or let-cast him you^z (to another) a land, (this casting) vacates for you^b face¹⁵ (i.e. entity of) yourⁿ father and you^z be from after that ssa'leheena (righteous/upright people).

أَقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ
لَكُمْ وَجْهٌ أَبَدًا وَتَكُونُوا مِنْ بَعْدِهِ
قَوْمًا صَالِحِينَ ﴿٩﴾

10. Said a sayer of them: let-not you^z kill Yousifa (Joseph) and let-fling him you^z in gheyaba'te (depression-/depth)^w (of) the jubbe (well/pit whose upper rim is not built-and-plastered or cased for use) picks him some (of) the sayyara'te (travelers/treaders), en (if) you^c were doers.

قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ
وَأَلْقُوهُ فِي غَيَابَتِ الْجُبِّ يَلْقَاهُ
بَعْضُ السَّيَّارَةِ إِن كُنْتُمْ فَاعِلِينَ ﴿١٠﴾

11. Said they:^z O, our father; what (is) for you^g not [you^s] trust us over Yousifa (Joseph) while verily we (are) for him surely na'seboona¹⁶ (sincere: care-renderers-/counselors/advisors).

قَالُوا يَتَّابَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى
يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ ﴿١١﴾

12. Let-[you^s] send him with us tomorrow (so) revels

أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ

¹⁰ The word “آل” has many meanings, among them: (1) the family of a person, i.e. wife and children, (2) the chiefs or the notables of a family, (3) the followers of a certain leaders, (4) the distant indistinguishable human apparition. It is used to ennoble and dignify.

¹¹ The word “آبَوَيْكَ” or its grammatical inflections all constitute an Arabic tongue expression meaning: father and mother as well as father and grandfather, father and uncle (paternal or maternal). See اللسان. However it must be born in mind that the word “mother” is not necessarily the begetter-mother= “الوالدة,” as the “mother” in Arabic tongue could mean: step-mother, nursing mother, mother who reared someone, or the aunt (paternal or maternal). The context defines exactly what is meant.

¹² In Arabic tongue: the grandfather, the begetter-father as well as the brother of the father all are referred to as “father.”

¹³ See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

¹⁴ See the Lexicon attached to this Translation for “bekma.”

* The word عصبية = between ten to forty persons.

¹⁵ In Arabic the word “face” in addition to its literal meaning has a figurative meaning of: (1) pleasure or (2) entity.

¹⁶ The word “ناصحون” = “naseboon” is plural, masculine, subjective noun. But first the word “نصح” in “ناصحون” in Arabic defines and implies more than its English supposed equivalent “advised.” The Arabic “نصح” = “أخلص” “القول فيما فيه الخير للمنصوح” i.e. he sincerely-advised or sincerely-opined the advisee as to what is best for him. However, in English the word “advised” mean given opinion (presumably, not necessarily) as to the best course of action the advisee should take or do. Hence, the qualifying word “sincerely” is necessary to manifest the distinction. Also “ناصحون” may mean: sincere care-renderers, well-wishers.

[he] and plays [he]; and verily we (are) for him surely keepers-up.¹⁷

وَأِنَّا لَهُ لَحَافِظُونَ ﴿١٢﴾

13. Said [he]: verily I, surely saddens me that you^z go by him and [I] fear¹⁸ that eats him the wolf while you^f (are) a'n (regarding) him neglecters.

قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ ﴿١٣﴾

14. Said they:^z la'en (indeed if) ate him the wolf while we (are) a league, verily we then surely (are) losers.

قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَخَسِرُونَ ﴿١٤﴾

15. So *lamma* (when/whence) they^z went by him and they^z concerted that (to) put him in *ghayaba'te* (depression-/depth)^w (of) the *jubbe* (a well/pit whose upper rim is not built-and-plastered for use); and We [revealed]¹⁹ to him: surely [you^s] assuredly²⁰ *tonabbe'o* ([you^s] inform by piece-of-significant-and-availing-news) them by their matter^x this^x while they perceive not.

فَلَمَّا ذَهَبُوا بِهِ وَاجْتَمَعُوا أَنْ يُجْعَلُوهُ فِي غَيْبَتِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ﴿١٥﴾

16. And they^z came (to) their father *esha'an* (the night fall/beginning of full night's darkness) weeping they.^z

وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ ﴿١٦﴾

17. Said they:^z O, our father, verily we went racing and we left our brother *enda* (at/with/by) our *mata'a*²¹ (furnishings/chattel/or things for utility) then ate him the wolf; and not you^s (are) surely believer for us, while albeit we were *ssa'deqeena* (always truth renderers).

قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ ﴿١٧﴾

18. And they^z came on his shirt by a false blood; said [he]: rather lured^w for you^b yourⁿ selves^w a matter; so a beautiful patience; and Allah (is) the *musta'ano* (He Whose help is sought) over what you^z describe.²²

وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ﴿١٨﴾

19. And came^w a *sayyaraton* (travelers'/treaders'-company)^w then they^z sent their *wa'reda* (water-drawer), so [he] let down his pail; said [he]: lo, a *bushra*^w (a pleasant-tiding)^{w23} this (is) a *gholamon*²⁴ (boy); and they^z concealed him a merchandise,^{w25} and Allah (is) Omniscient by what they^z work.

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ يَبُشْ رَى هَذَا غُلَامٌ وَأَسَرُّهُ بِضَاعَةً وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ ﴿١٩﴾

¹⁷ The word "حافظون" is rooted in "حفظ" which is to "kept-up" not just "kept, or maintained," or even "guarded." Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*." (Emphasis is added).

¹⁸ Linguistically the word "خفت" carries dual meanings: (1) feared and (2) knew..

¹⁹ See footnote 4 above regarding revealed.

²⁰ The "ل" in "لَتُنَبِّئَنَّهُمْ" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly".

²¹ The word "متاع" = "mata'an" has many meanings, among them: furnishings, chattel, things for utility.

²² The word "تصفون" rooted in "وصف" In the Arabic tongue expression "تصفون" could mean describing the untruth, as in the Ayah: "And describe your tongues the lying" (S16: 62).

²³ See the Lexicon attached to this Translation for bashbara/youbashsharo/mubasherona = يَبُشْرًا مَبْشَرًا.

²⁴ The word "gholamon" means (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/slave.

²⁵ That is to say they concealed him as a merchandise to sell him as a slave.

20. And they^z sold him by a paltry price, *ma'adod-atan*^{w26} (shortly countables);^w silver coins;²⁷ and they^z were in him of the *ʔa'bedeen*²⁸ (low-estimators/deemed him insignificant).
21. And said [he] who^x [he] purchased him of Misra (Egypt) for his woman] (i.e. wife): *akremi* (let-be you generous and ennobling to)²⁹ his *mathwa* (forced: long-term-abode) (with us), *asa* (craving a deed beyond one's means/may) that [he] benefits us or *nattakbetha*³⁰ (we take and make) him a child (for us); and like *tha'leka* (afar-that-it/that)^x We established³¹ for Yousifa (Joseph) in the land^w and to teach him [We] of the *aba'deethe*^{s32} (dreams, and their related events) *ta'awee'le* (ultimate: construing-explanation); and Allah (is) overcomeer over His command; [and,] but most (of) the mankind not know.
22. And *lamma* (when/whence) [he] reached his *ashuda*³³ (prime/full mental and physical strengths) *aa'taynabo* (We accorded/gave him) a rule³⁴ and knowledge; and like *tha'leka* (afar-that-it/that)^x [We] requite the benefactors.
23. And seduced-she^y him who^u he (was) in her house *a'n* (regarding) himself;^w and *ghalla'gha'te*³⁵ (iteratively bolted-she^y) the doors and said-she:^y *haytalaka* (come on you^s quickly/I'm ready); said [he]: a refuge³⁶ (by) Allah; verily He/he (is) my lord,³⁷ *abasana* ([he] who

وَشَرَوْهُ بِثَمَنٍ بَخِيسٍ دَرَاهِمَ مَعْدُودَةٍ
وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ ﴿٢٠﴾

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ
لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَىٰ أَنْ
يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَكَذَٰلِكَ
مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ
مِنْ تَأْوِيلِ الْأَحَادِيثِ وَاللَّهُ غَالِبٌ
عَلَىٰ أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
يَعْلَمُونَ ﴿٢١﴾

وَلَمَّا بَلَغَ أَشُدَّهُ ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا
وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٢٢﴾

وَرَدَدَتْهُ إِلَىٰ هُوَ فِي بَيْتِهَا عَنْ
نَفْسِهِ وَعَلَقَتْ الْأَبْوَابَ وَقَالَتْ
هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ

²⁶ The word “*ma'dodab*”= “مَعْدُودَة” subjective noun means counted in scale of smallness (shortly countables).

²⁷ The word “*Dirham*” is the equivalent of 12 grains of silver in a silver-coin during the pre-Islamic era.

²⁸ The word “*ʔa'bedeen*” = “الزَّاهِدِينَ” is masculine, plural, subjective noun with no English equivalent in the sense applicable here of “the low-estimators” i.e. they did not attach much value for him.

²⁹ See footnote 37 of the Introduction to this Translation where there is a lengthy discussion around the fact that there is no English equivalent for “*karrama*”= “was generous to,” and that included in “*karrama*” is *ennoblement* or the endeavor to *ennoble the one being treated generously*. Thus, here the wife was told to be generous to him for his long term abode (مَثْوَاهُ) with them in their home.

²⁹ In “النَّاسِ”: “ثَوَى”= هَلَكَ; and “مَثْوَى” in The Qur'aan *overwhelmingly* is joined with Hell. So, whoever is in the “مَثْوَى” is there by force of his/her circumstances and not by his/her choice *per se*. So, *mathwa*-abode is an obligatory one and so “forced: long-term/semi-permanent-abode” seems to me rather appropriate.

³⁰ The word “اتَّخَذَ” from “الِاتِّخَاذُ” which is “اِفْتَعَالُ” for “الِاتِّخَاذُ,” as stated in لِسَانُ الْعَرَبِ; therefore, “اتَّخَذَ” is *always* taking and presuming something about what was taken. Thus, it is not just the mere taking.

³¹ The word “مَكَّنَ” in “مَكَّنَّا” means “found” or “established.” It also means “enabled” or “empowered.” Clearly, the English word “established” does not imply or connote the same as “مَكَّنَ” *per se*.

³² See the Lexicon attached to this Translation regarding “*abadeeth*,” for more details.

³³ The Arabic word “*ashudab*”= “أَشَدُّه” translated as [his “prime, full strength” meaning reached the ideal age of physical and mental strengths.

³⁴ The word “حُكْمًا”=rule: possessing sound understanding effecting just judgment all around.

³⁵ The word “iterative” is used to intensify “bolted” as the Arabic is in the iterative-intensity form, “غَفَّتَ”

³⁶ The Arabic tongue expression “مَعَاذَ اللَّهِ”= “Refuge by Allah” means the speaker says “I seek refuge in Allah for His protection against what is confronting me.”

³⁷ That is Allah Who safeguarded him or his/her master, i.e. her husband, who was rearing him while guesting him.

rendered meritorious-deeds for) my *mathwa*³⁸ (obligatory: long-term-abode); verily it^x not thrive the *dha'lemonoona*³⁹ (injustice-doers). رَبِّي أَحْسَنَ مَثْوًى إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٣٨﴾

24. And *laqad* (verily, already and affirmatively) purposed-she^y by him and purposed [he] by her, *lawla* (had it not been that) [he] saw his Lord's proof;^x like *tha'leka* (afar-that-it/that)^x to divert a'n (off) him [We] the ill and the profanity^{w40} verily he (is) of Our *eba'de* (worshippers/submitters/slaves) the *mukhla'sseena*⁴¹ (purified and saved). وَلَقَدْ هَمَّتْ بِهٖ وَهَمَّ بِهَا لَوْلَا أَنْ رَآهُ بُرْهَانُ رَبِّهٖ ۖ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ ﴿٣٩﴾

25. And both raced (to) the door and rended-she^y his shirt from *doboren* (behind/rear) and *alfaya* (both embarrassingly/unhappily found) her master *lada*⁴² (directly at/by) the door; said she:^y what requital (should receive) whom^p wanted [he] by your^t family^w an ill except that (to be) imprisoned [he] or a painful torment. وَأَسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَا الْبَابِ ۖ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ﴿٤٠﴾

26. Said [he]: she seduced me a'n (regarding) myself;^w and witnessed/testified a witnesser/testifier of her family:^w en (if) [was] his shirt (had been) rended from [anterior] then *ssadaqat*⁴³ (she said the truth), and he (is) of the liars. قَالَ هِيَ رَوَدَّتْنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِنْ كَانَتْ قَمِيصُهُ قَدْ مِّنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَذِبِينَ ﴿٤١﴾

27. And en (if) [was] his shirt (had been) rended from a *doboren* (behind/rear) then lied-she^y and he (is) of the *ssa'dequeena* (always truth renderers). وَإِنْ كَانَ قَمِيصُهُ قَدْ مِّنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ ﴿٤٢﴾

28. Then *lamma* (when/whence) [he] saw his shirt (had been) rended from *doboren* (behind/rear), said [he]: verily it^x (is) of your^y wile;^w verily your^y wile^w (is) great. فَلَمَّا رَأَىٰ قَمِيصُهُ قَدْ مِّنْ دُبُرٍ قَالَ إِنَّهُ مِن كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ ﴿٤٣﴾

29. *Yousifo* (Joseph): let-shun [you^s] a'n (off) this;^x and *istaghferey*⁴⁴ (let-seek forgiveness you^y) for your^y offense; يُوسُفُ أَعْرِضْ عَنْ هَذَا ۖ

³⁸ In "اللسان": "مَثْوًى" = هَلَاكٌ; and "مَثْوًى" in The Qur'aan *overwhelmingly* is joined with Hell. So, whoever is in the "مَثْوًى" is there by *force* of his/her circumstances and *not* by his/her choice *per se*. So, *mathwa*-abode is an obligatory one and so "forced: long-term/semi-permanent-abode" seems to me rather appropriate.

³⁹ The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice."

⁴⁰ The Arabic word used is "الفحشاء," = the noun of: "فاحشة," see التاج. And "الفحشاء" = "profanity" or "profaneness" means: vulgar or irreverent say or action, i.e. the excess of ugliness in statement or action by an entity, a person or a group, (2) or any of Allah's proscriptions, (3) or fornication (sexual intercourse between partners who are *not* married to each other) or adultery (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The ugly excesses of say or action, (4) homosexuality.

⁴¹ The word "mukhlaseen" is objective, masculine, plural noun meaning: they that were selected by Allah for purity of their genuine nature and thus were provided safety and security from any punishment.

⁴² The word "لدى" from "لدى" is closer than "عند" as you can say: "المال ليس بقبضتك الآن" thus, "عندي مال و المال ليس بقبضتك الآن" thus, "لدى" which closer spatially and more specific. So *lada* = "directly at/by" seems to indicate such closeness. See اللسان.

⁴³ That is she "always-truth-enforcer" = "صدق" as there is no English word for the verb "صدق."

⁴⁴ The word "استغفري" = "إطلي الغفران" = "let-seek forgiveness [you y]." In English there is no *seemly* way to say: =

verily you^d were-she^y of the *kha'tte'eena*⁴⁵ (*he-they wrongdoers*).
وَأَسْتَغْفِرِي لَذَنبِكِ إِنَّكَ كُنْتَ مِنَ الْخَاطِئِينَ ﴿٢٩﴾

30. And said women in the city:^w *Azeez's* (*the Premier's- / the ruler's*) woman (i.e. wife) seduces [*she*] her lad⁴⁶ a'n (*regarding*) himself^w *qad* (*already and affirmatively*) [*he*] (*frantically*) impassioned her (*with*) love; verily we see her in a misguidance^x manifest^x.
﴿٣٠﴾ وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ

31. So *lamma* (*when/ whence*) heard-she^y by their^y machination, sent-she^y to them^y and prepared-she^y for them^y *muttakan* (*armed-couch-for-the-feast*) and *aa'tat* (*gave-she^y*) each one-she^y of them^y a knife^w and said-she^y (*to Joseph*): let-exit [*you*^s] on them;^y *lamma* they^y saw him, exalted-the^{ym}⁴⁷ him and *qatta'ana*⁴⁸ (*iteratively cut they^{ym}*) their^y hands^w and said they:^{ym} *hasha* (*transcends all imperfections*) for Allah; not this^x (*is*) a human; *en* (*not*) this^x except an angel *ka'reemon*⁴⁹ (*bounty-giver and possessor of every praise-worthy deed/ say*).
فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكَأً وَآتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ ﴿٣١﴾

32. Said she:^y so, *thalekunna*⁵⁰ (*it-that-afar-you^y all^y*) whom^r you^y blamed^w me in him; and *laqad* (*verily, already and affirmatively*) I seduced him a'n (*regarding*) himself,^w then *ista'assama*⁵¹ ([*he*] *affirmably safeguarded*) (*in abstinence/preserving his self from sin*); and *la'en* (*indeed if*) not [*he*] does, what [*I*] command him, surely [*he*] assuredly⁵² be imprisoned and surely assuredly be [*he*] of the cringelings.
قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَنِي فِيهِ وَلَقَدْ رَاوَدْتُهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ وَلَئِن لَّمْ يَفْعَلْ مَا ءَامُرُهُ لَيَفْجُرَنَّ وَلَيَكُونَنَّ مِنَ الصَّغِيرِينَ ﴿٣٢﴾

33. Said [*he*]: O, my Lord, the prison (*is*) lovelier to me than what they^y invite me to it,^x and *en* (*if*) not
قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا

= "استغفري" *per se*. So I settled for saying: "let-*seek forgiveness* [*you*]."

⁴⁵ The word "*kha'tte'eena*" = "خَاطِئِينَ" = "مَنْ تَعَدَّوُا الْخَطَا" = *he-they* who had *intentionally wronged*; unlike the "المخطين" = *he-they* who *err unintentionally*. So, here *she* is of the "*he-they wrongdoer*," not *she-they wrongdoers*, as if to say she is of the "*kha'tte'eena mankind*^s or *progeny*," both words are *masculine-gender*. Also, "of" the wrongdoers *intensifies* her *nature* as wrongdoer.

⁴⁶ The word "فتى" has *three* distinct meanings: (1) *lad/chap/fellow*, i.e. a *man* of any age, (2) a *young man* taken as a *servant* or a *supporter*, (3) *man* of: *manliness, helpfulness, pridefulness*.

⁴⁷ In "كتب التفسير," Books of Qur'aan explanation/commentary by the erudite scholars, when the women saw Yousif (*Joseph*) they all were *deeply astonished* so much so that they *menstruated*. For example see القرطبي.

⁴⁸ The word "iteratively" to *intensify* "cut," as the Arabic word is "قَطَّعْنَ" not just "فَطَّعْنَ."

⁴⁹ The word "*karem*" = "كريم" is a *subjective, singular, masculine noun*. It has no exact English equivalent, as explained in length in the *Lexicon* attached to this *Translation*. In short *bounty-giver/ possessor of every praise worthy deed/ say*.

⁵⁰ This "*thalekunna*" = "تَلَكُنَّ" is a *demonstrative pronoun* made up of *three* distinct components: (1) the particle "ذَا" = the *demonstrative pronoun* for *near, singular, masculine, animate or the inanimate*; (2) the "لَامِ الْبَعْدِ" = for the "*afar idea*;" and (3) the "كَ" *ضمير المخاطب* for the *addressee's pronoun*, in this case a *plural feminine addressees*. There is no English equivalent. The best rendition I believe is: *thalekuma* (*it-that-afar-she-you-all*). And "*if*" stands for the "*fact*" or "*reality*," which in fact was *afar* from their perception as they *began accusing* her of "*misguidance manifest*."

⁵¹ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

⁵² The "ل" in "ليسجنن" and "ليكونن" and in "ليسجننه" in Ayah # 35 below, all are *juratory* "ل" = "القسم" amounting to = "التأكيد," i.e. *affirmation*, expressed in all cases by "*assuredly*."

[You^r] fend a'n (off) me their^v wile, assbo ([I] passionately incline) to them^v and [I] be of the ja'hileena⁵³ (they who act ignorantly or incorrectly). لَجَاهِلِينَ ۝۳۳

34. So estajaba⁵⁴ (favorably-answered) to him his Lord, so [He] parried a'n (off) him their^v wile; verily He, He (is) The Sameeo⁵⁵ (The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer), The Omniscient. فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ۝۳۴

35. Afterwards seemed/appeared for them⁵⁶ from after they^z saw the Aya'te^w (signs)^w surely to assuredly⁵⁷ imprison him until a while. ثُمَّ بَدَأْ لَهُمْ مِنْ بَعْدِ مَا رَأَوُا الْآيَاتِ لَيْسَجُوهُ حَتَّىٰ جَاءَهُنَّ ۝۳۵

36. And entered with him the prison two lads⁵⁸; said an abado⁵⁹ (lone/any-one) (of) them both: verily I dream/vision-[me] pressing wine; and said the other: verily I dream/vision-[me] carrying atop my head bread^x eating from it^x the birds; nabbea'na (let inform us you^s by piece-of-significant-and-availing-news) by its^x ta'awee'le (ultimate-explanation/interpretation); verily we see you^g of the benefactors. وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٍ قَالَ أَحَدُهُمَا إِنِّي أَرِنِيْ أَخْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرِنِيْ أَحْمِلُ فَوْقَ رَأْسِيْ خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِّئْنَا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ۝۳۶

37. Said [he]: not comes (to) you both, tta'aamon^x (wheat/edible/food-grains)^x tor'zaga'nebe (it^x being given victuals for sustenance to) you both except nabba'ato ([I] informed by piece-of-significant-and-availing-news) you both by its^x ta'awee'le (ultimate-explanation/interpretation) before that [it^x] comes (to) you both; tha'lekuma⁶⁰ (it-that-afar-you-both) of what taught me my Lord; verily I left sect^w/faith^w (of) a people not believing they^z by Allah and they by the Hereafter^w they (are) unbelievers. قَالَ لَا يَأْتِيَكُمَا طَعَامٌ تُزْزَقَانِهِ إِلَّا نَبَّأُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ذَٰلِكُمَا مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ۝۳۷

⁵³ The word “جاهلين”=“jabeleena” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in a thing contrary to reality, (3) did a thing not correct. So the “jabiloona” are they who act ignorantly or incorrectly.

⁵⁴ The word “استجاب” is answered plus made available what was requested, i.e. “favorably answered.”

⁵⁵ See the Lexicon attached to this Translation for this multi-meaning word “Same'o”= “المسمع.”

⁵⁶ For “them,” i.e. to the Azeez, her husband and ruler (thus, “them” either for magnanimity of the “ruler”) or the ruler and his wife, to show or preserve apparent respect for his wife, as if she were not guilty, despite all the proofs to the contrary, to imprison him for a time.

⁵⁷ Clearly for affirmation.

⁵⁸ The word “فتيان” in “فتيان” has three distinct meanings: (1) lad/chap/fellow, i.e. a man of any age, (2) a young man taken as a servant or a supporter, (3) man of: manliness, helpfulness, pridefulness.

⁵⁹ See the Lexicon attached to this Translation regarding “أحد.”

⁶⁰ This “thalekuma”= “ذالكما” is a demonstrative pronoun made up of three distinct components: (1) the particle “ذأ” = the demonstrative pronoun, singular, masculine, for near, animate or the inanimate; (2) the “لام البعد” = for the “afar idea;” and (3) the “ك، ضمير المخاطب” for the addressee's pronoun, in this case a twain addressees. There is no English equivalent. The best rendition I believe is: thalekuma (it-afar-you-both), the “it” standing for “this fact” or the “this reality.” And this “fact” or “reality” is sure afar from any one, as it is from the most High, Allah SWT. And clearly the addressees are two lads, hence “you-both.”

38. And *ettaba'a* (closely-followed) I my fathers' sect^w-/faith^w *Ebraheema* (Abraham) and *Is-haqa* (Isaac) and *Ya'aqooba* (Jacob); not [was] for us to partner (*deities*) by Allah of a thing; *tha'leka* (afar-that-it/that)^x (is) of Allah's munificence on us and on the mankind; [and,] but most (*of*) the mankind not thank they.^z

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانُوا لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٣٨﴾

39. O, both [my]⁶¹ the prison's companions: are miscellany lords, *kbayron* (*choicer/superior/worthier*) or Allah The One, The *Qahba'ro* (*Ever/Stout Subduer*).

يَصْحَبِي السِّجْنِ عَزَائِبُ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٣٩﴾

40. Not worship you^z of lesser than/without Allah except names you^z named it^w you^f and yourⁿ fathers; not Allah descended by it^w of an authority; *en* (*not*) the rule except for Allah; [He] commanded that not worship you^z except *eyyaho*⁶² (*indeed particularizing Him*); *tha'leka* (afar-that-it/that)^x (is) [the] religion⁶³ the forthright; [and,] but most (*of*) the mankind not know.

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءُ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ أَحْكَمَ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾

41. O, both [my]⁶⁴ the prison's companions: as to an *abado*⁶⁵ (*lone/any-one*) (*of*) you both so [he] avails⁶⁶ a drink (*for*) his lord a wine; and as to the other, so [he] (*shall be*) crucified; then eat the birds from his head; (*had been*) judged/finished⁶⁷ the matter^x (*for*) which^x in it^x *tastafteya'ne* (*you both affirmably-seek situationally apt and wise opinion*).

يَصْحَبِي السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا وَأَمَّا الْآخَرُ فَيُصَلِّبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ ﴿٤١﴾

42. And said [he] to whom^p [he] presumed that he (*would be*) escaper of them both: let-mention me [you]^s *enda* (*before/at the presence of*) your^t lord; then (*caused*) him (*to*) forget the Satan *thekra* (*mention of Joseph at*) his lord; so [he] waited in the prison a few years.^w

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا ادْكُرْنِي عِنْدَ رَبِّكَ فَأَنْسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ ﴿٤٢﴾

43. And said the king: verily I vision seven fat kine eating them^y seven *aeja'fon* (*emaciated-leans*)^w and seven green ears (*of seed-bearing plants*) and others^w

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ

⁶¹ The word “يَصْحَبِي” could have one or two meanings. Either “O, the twain companions,” or “O, the twain, my companions.” Books of “التفسير” are not firm one or the other but both could be true.

⁶² The word “إِيَّاهُ” = “إِدَاةُ تَوْكِيدٍ لْضَمِيرٍ مَنْصُوبٍ” = an article of intensity for an objective pronoun.

⁶³ The word “قَيِّمٌ” = “مُسْتَقِيمٌ” i.e. means straight. See اللسان.

⁶⁴ See footnote 61 above regarding “my.”

⁶⁵ See the Lexicon attached to this Translation regarding “أحد.”

⁶⁶ The word “يسقي” is rooted in is rooted in “أسقى” which is more intense than “سقى,” as “أسقى” means *availed the drink for* (someone), to be drunk *as and when needed*. See الراجب.

⁶⁷ The word “قُضِيَ” bears dual meanings: (1) *judged*, or (2) *finished*. There is little room, if any, to incline for one or the other.

dry;^w O, you the chiefs: *aftoney* (let-you^z situationally fittingly and wisely opine me) [in] my dream/vision, *en* (if) you^c were for the dream/visions *ta'aboroona* (you^z can interpret).

وَسَمِعَ سُبُلَكَ خُضِرٍ وَأُخِرَ
يَايَسَتْ يَتَايَهَا أَلْمَلَأُ أَفْتُونِي فِي
رُءْيَايَ إِنْ كُنْتُمْ لِلرُّءْيَا تَعْبُرُونَ ﴿١٢﴾

44. Said they:^z *adhghatho*⁶⁸ (confused-medley) dreams and not we by the dreams' *ta'awee'le* (ultimate: construing-/explanation) surely (are) knowers.

قَالُوا أَضْغَتْ أَحْلَمٌ وَمَا نَحْنُ
بِتَأْوِيلِ الْأَحْلَمِ بِعَالِمِينَ ﴿١٣﴾

45. And said [he] who^x escaped of them both, and [he] recalled after an *ummato*⁶⁹ (while), I *ona'bbe'o* ([I] inform by piece-of-significant-and-availing-news) you^b by its^x *ta'awee'le* (ultimate-explanation/interpretation), so let-send [me]⁷⁰ you.^z

وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ
أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ
فَارْسِلُونِ ﴿١٤﴾

46. Yousofo (Joseph): O, you the *Sseddeego*⁷¹ (ever truth practicer) *aftoneyna* (let-you^s situationally fittingly and wisely opine us) in seven fat kine eating them^y seven *aeja'fon* (emaciated-leans)^w and seven green ears^w (of seed-bearing plants) and others^w dry;^w *la'allā* (craving currently unavailable deed that/perhaps) I return to the mankind *la'allā* (craving currently unavailable deed that/perhaps) they know they.^z

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ
بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ
عِجَافٌ وَسَبْعِ سُبُلَاتٍ خُضِرٍ
وَأُخَرَ يَابِسَاتٍ لَعَلِّي أَرْجِعُ إِلَى النَّاسِ
لَعَلَّهُمْ يَعْلَمُونَ ﴿١٥﴾

47. Said [he]: you^z sow seven years^w *da'aban* (diligently), then what harvested you^c then let-leave it^x you^z in its^x ears^w except a little of what you^z eat.

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا
حَصَدْتُمْ فَذَرُّوهُ فِي سُبُلِهِ إِلَّا قَلِيلًا
مِمَّا نَأْكُلُونَ ﴿١٦﴾

48. Afterwards *ya'atee* (approaches/comes) from after *tha'leka* (afar-that-it/that)^x seven^w hard^w (years), eat they^y what advanced you^c for them^y except a little of what *tohssenoona* (fortifyingly preserve you^z).

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ
يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا
تَحْصِنُونَ ﴿١٧﴾

49. Afterwards *ya'atee* (approaches/comes) from after *tha'leka* (afar-that-it/that)^x *aamon*^{w72} (year) in it^x *youghatho*

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ

⁶⁸ The word "أَضْغَتْ" = *adhghatho* = plural for "ضَغَتْ" "*dbeghtho*" = a handful/bunch of grass/firewood. And *adhghatho*-dreams = "confused-medley of dreams" = metonymical way of saying: it is perplexing and difficult to explain clustered bunch of things.

⁶⁹ The word "أُمَّةٌ" has more than a dozen different meanings, among a *while*. See الهادي.

⁷⁰ The letter "ن" in "فَارْسِلُونِ" by Arabic (*linguistic*) Rule, is called "نون الوقاية أو العمداء، حيث لا يُسْتَعْنَى عَنْهَا" which precedes the speaker's pronoun "ي". The speaker's pronoun "ي" in "فَارْسِلُونِ" is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي.

⁷¹ The word "الصِّدِّيقُ" carries many meanings: (1) believes muchly, (2) always tells the truth, (3) it is the title of the Great Messenger and Prophet (*Patriarch*) *Ebrabeem* (*Abraham*), (4) the title of *Yousif* (*Joseph*) in this *Surah*, (5) the title of Prophet *Idriss* (*Idrees*), (6) the title of the chaste *Mariam* (*Mary*), mother of *Isa* (*Jesus*), (7) title of *Abu Bakr*, First Caliph, may Allah be pleased with him.

⁷² The Arabic text says "عام" but in English there is only one word to mean عام and سنة. In Arabic there is "عام" "سنة" each with a difference. Here "عام" is in reference to a year with a specific significant event in it, beginning any day within the year; whereas "سنة" is a year with reference to a beginning of a specific month and an ending by a specific month every time all the time. As to "حول" = anniversary of any special =

(to be they^{re} revived by delightful-pasture-producing rain) the mankind and in it^x ya'asserona (press/squeeze they^{re}).

النَّاسُ وَفِيهِ يَعْصِرُونَ ﴿١٩﴾

50. And said the king: *eeto* (let-bring you^u to) me by him; so *lamma* (when/whence) came^x (to) him the messenger^x said [he] (Yousif/Joseph): let-return [you^s] to your^t lord and then let-ask him [you^s]: what the women's status, who^v qatta'a (repetitively cut) they^y their hands;^w verily my Lord by their^y wile (is) Omniscient.

وَقَالَ الْمَلِكُ أَتُؤْنِي بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ أَرْجِعْ إِلَىٰ رَبِّكَ فَسَأَلَهُ مَا بَالَ النِّسْوَةِ الَّتِي قَطَعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ﴿٥٠﴾

51. Said [he] (the king to the women): what (was/had been) your^v *kbatt'bo* (serious-matter) *edh* (when) [you^{ym}] seduced^{ym} Yousifa (Joseph) a'n (regarding) himself^w; said they^{ym} *hasba* (transcends all imperfection) for Allah; not we knew on him of an ill; said-she^y the *Azeez's* (master's/premiere's) woman (i.e. wife): now *hasshassa*⁷³ (probingly evidenced) the right; I seduced him a'n (regarding) himself^w and verily he surely (is) of the *ssa'dequeena* (always truth enforcers).

قَالَ مَا خَطْبُكُنَّ إِذْ رَوَدْتُنَّ يُوسُفَ عَنْ نَفْسِهِ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتْ أَمْرَأَتُ الْعَزِيزِ الْفَنِّ حَصْحَصَ الْحَقُّ أَنَا رَوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٥١﴾

52. *Tha'leka* (afar-that-it/that)^x to know [he] (the premiere) surely I not betrayed him by the *ghaybe*⁷⁴ (during his absence); and that Allah not *yahdey* (divinely-guides) the betrayers' slyness.

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ ﴿٥٢﴾

53. And not [I] absolve myself,^w verily the self^w (is) surely *ammaraton* (iterative orderer)^w by the ill, except what *ra'hema*⁷⁵ (mercy-gave) my Lord, verily my Lord (is) *Ghafooron* (iterative Forgiver) *Raheemon* (iterative mercy Giver).

وَمَا أُبْرِئِي نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴿٥٣﴾

54. And said the king: *eeto* (let-bring you^u to) me by him *astakh'less* ([I] affirmably-exclusively-single) him for myself;^w so *lamma* (when/whence) [he] spoke (to) him, said [he]: verily you^g (are) today *laday*⁷⁶ (directly and possessively from) us *makeenon*⁷⁷ (he who is of: status/empowerment/long abode) trustworthy.

وَقَالَ الْمَلِكُ أَتُؤْنِي بِهِ أَسْتَخْلِصُهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٥٤﴾

= event; and "حجة" = lunar-year. Although generally all are loosely used synonymously or interchangeably. See الفرق اللغوية، لـ أبي هلال العسكري.

⁷³ The word "حصص" means became manifest after probing into its evidence, not just became clear.

⁷⁴ The word "الغيب" has several meanings: (1) the invisible which only Allah knows, (2) doubt, and (3) the place where it is not known what it contains (4) anything not seen by the eye even if concludable. See اللسان.

⁷⁵ The word "رحمة" = "mercy" in Arabic "رحمة" is unlike its English equivalent, in that "رحمة" can be conjugated into verbs of the past, present, future, active, passive, etc. As in this case, it is constructed in the past-tense for the masculine singular. There is no way to exactly render this in English *per se*. So the closest is to possibly say: "except what mercy-gave my Lord," thus introducing the idea of "mercy-given" which the Arabic text does not really say *per se*. The Arabic says, as if to say: except what mercied my Lord" which cannot be said in correct English, as there is no such word as "mercied."

⁷⁶ The word "لدى" is closer than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن" thus, "لدى" which closer spatially and more specific. So, "directly and possessively from" (us) seems to indicate such closeness. See اللسان.

⁷⁷ The word "makeen" = "مكن" is a singular, masculine, subjective or objective noun, for which there is no English equivalent. The word has four distinct meanings, all seem applicable here. It means (1) a man of esteemed status, (2) he who is established and empowered to thoroughly administer and manage, (3) he who is a resident of stable abode, (4) a stable lodging or a stable abode.

55. Said [he]: let-make me [you^s] over the land's^w treasures;^w verily I am *hafeedhon*⁷⁸ (iterative keeper-up) omniscient. قَالَ أَجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ ﴿٥٥﴾
56. And like *tha'leka* (afar-that-it/that)^x We firmly enabled/empowered⁷⁹ for *Yousifa* (Joseph) in the land^w *yatabanw'o* ([he] deservedly ensconces) of it^w whence [he] will; [We] betide by Our mercy^w whom^p [We] will and [We] waste not a remuneration (of) the benefactors. وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٥٦﴾
57. And surely the Hereafter's^w remuneration (is) *khayron* (choicer/superior/worthier) for whom^r believed they^z and they^z were *yattaqoona* (they reverently guard not to displease Allah). وَلَا جُرْأَ الْآخِرَةِ خَيْرٌ لِلَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٧﴾
58. And came *Yousifa's* (Joseph's) brothers; then they^z entered on him; so [he] knew them while they (were) for him *munkeroona* (not recognizers). وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ ﴿٥٨﴾
59. And *lamma* (when/whence) [he] furnished them by their furnishment said [he]: *eeto* (let-bring you^{to}) me by a brother for you^b of yourⁿ father; do not⁸⁰ see you^z surely I fulfill⁸¹ the measure and I am *khayro* (choicer/superior/worthier) (of) the hospitality-givers. وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ قَالَ أَتُنُونِي بِأَخٍ لَكُمْ مِنْ أَبِيكُمْ أَلَا تَرَوْنَ أَنِّي أَوْفِي الْكَيْلِ وَأَنَا خَيْرُ الْمُنْزِلِينَ ﴿٥٩﴾
60. Then *en* (if) not *ta'ato* (come to) me by him then no measure for you^b *endey* (by my rule) and let-not near [me]⁸² you.^z فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرُبُونِ ﴿٦٠﴾
61. Said they:^z we shall induce *a'n* (regarding) him his father and verily we surely (are) doers. قَالُوا سَرَوْهُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ ﴿٦١﴾
62. And said [he] for his lads: let-make you^z their merchandise in their saddlebags, *la'alla* (craving currently unavailable deed that/perhaps) they know it^w if they^z transposed⁸³ to their family,^w *la'alla* they return they.^z وَقَالَ لِغُلَامَيْهِ أَجْعَلُوا بِضْعَتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَى أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٢﴾

⁷⁸ The word “حَفِيظٌ” is rooted in “حَفَظَ” = “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster's Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*.” (Emphasis is added).

⁷⁹ The word “مَكَّنَ” in “مَكَّنَّا” means “found” or “established. It also means “enabled” or “empowered.” Clearly, the English word “established” does not imply or connote the same as “مَكَّنَ” per se.

⁸⁰ Clearly this “لَا” is the “لَا” for urging or desiring, i.e. promoting the action of the following verb.

⁸¹ The word “أَوْفِي” from “الوفاء” = “التمام” meaning gathering the last component of any obligation to make it a whole. So, “أَوْفِي” means I endeavor and gather the last part of an obligation and fulfill it.

⁸² The letter “ن” in “تَقْرُبُونَ” by Arabic (linguistic) Rule, is called “نون الوقاية او العمداء، حيث لا يَسْتَقْبَلُ عَنْهَا” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “تَقْرُبُونَ” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's* end harmony (rhyme). See محمود صافي

⁸³ The word “انْقَلَبُوا” = “they^z transposed,” means they betook themselves returning.

63. So *lamma* (*when/whence*) returned they^z to their father said they:^z O, our father (*had been*) disallowed of us the measure, so let-send [*you*^s] with us our brother, [*we*] measure and verily we (*are*) for him surely keepers-up.⁸⁴

فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا يَتَابَنَّا
مِنْغٍ مِنَّا الْكَيْدُ فَأَرْسِلْ مَعَنَا أَخَانَا
نَكْتَلْ وَإِنَّا لَهُ لَحَافِظُونَ ﴿١٣﴾

64. Said [*he*]: do [*I*] trust you^b on him except just-as I (*had*) trusted you^b on his brother of before; then, Allah (*is*) *kbayron* (*choicer/superior/worthier*) keeper-up⁸⁵ and He (*is*) *arhamo* (*more merciful*) (*of*) the *ra'beemeena* (*multitudinous mercy-givers*).

قَالَ هَلْ ءَامَنْتُمْ عَلَيْهِ إِلَّا كَمَا
ءَامَنْتُمْ عَلَىٰ أَخِيهِ مِنْ قَبْلُ قَالَ
خَيْرَ حَفِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿١٤﴾

65. And *lamma* (*when/whence*) opened they^z their *mata'a*⁸⁶ (*furnishings/chattel/ or things for utility*) they^z found their merchandise^w *ruddat* (*had been forthwith-returned-she*^v) to them; said they:^z O, our father what (*more*) do we quest; this (*is*) it;^w Our merchandise^w *ruddat* to us; and *nameero* (*[we] obtain [wheat-grain lay-up provision] for*) our family^w and [*we*] keep-up⁸⁷ our brother and *nazdado*⁸⁸ (*[we] further-augment*) a camel's measure, *tha'leka* (*afar-that-it/ that*)^x (*is*) an easy measure.

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا
بِضْعَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا
يَتَابَنَّا مَا نَبْغِي هَذِهِ بِضْعُنَا
رُدَّتْ إِلَيْنَا وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ
أَخَانَا وَنَزِدَادُ كَيْلَ بَعِيرٍ ذَلِكَ
كَيْلٌ يَسِيرٌ ﴿١٥﴾

66. Said [*he*]: never [*I*] send him with you^b until *ta'atoney* (*you^z accord/grant me*) a *mantheqan*⁸⁹ (*ratified-covenant*) from Allah that assuredly⁹⁰ *ta'ato'nanney* (*come you^z to me*) by him, except if (*to be*) besieged [*by*] you;^z so *lamma* (*when/whence*) they^z gave him their *mantheqa* (= *manthe-qan*), said [*he*]: Allah over what we say (*is*) Custodian.

قَالَ لَنْ أَرْسِلَهُ مَعَكُمْ حَتَّىٰ تُؤْتُونِ
مَوْثِقًا مِنَ اللَّهِ لَتَأْتُنِي بِهِ إِلَّا أَنْ
يُحَاطَ بِكُمْ فَلَمَّا ءَاتَوْهُ مَوْثِقَهُمْ قَالَ
اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿١٦﴾

67. And said [*he*]: O, my sons let-not enter you^z from a one door; and let-enter you^z from miscellany (*separate*) doors; and not I enrich/sufficed⁹¹ *a'n* (*regarding*) you^b from Allah of a thing; *en* (*not*) the rule except for Allah, on Him I trusted and on Him so surely let trust the trusters.

وَقَالَ يَبْنَى لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ
وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ وَمَا أُغْنِي
عَنْكُمْ مِنَ اللَّهِ شَيْءٌ إِنْ أَلْحُمْتُ
إِلَّا اللَّهُ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ
الْمُتَوَكِّلُونَ ﴿١٧﴾

⁸⁴ The word “حافظون” is rooted in “حفظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*.” (Emphasis is added).

⁸⁵ Ibid, except for حافظ.

⁸⁶ The word “متاع” = “mata’an” has many meanings, among them: furnishings, chattel, things for utility.

⁸⁷ Ibid, except for “نحفظ.”

⁸⁸ The word “نزداد” implies greater intensity, and اللّٰتاج says it is “ابغ.” So further is prefixed for this purpose. That is they would further-increase their gain by getting additional load for their brother..

⁸⁹ Ratification by open declaration and oath.

⁹⁰ The “ل” in “لتأتيني” is a *juratory* “ل” = “القسم” amounting to= “التأكيد,” i.e. affirmation, expressed by “assuredly.”

⁹¹ The word “اغني” has double meanings: (1) enrich, (2) suffice. But “enrich” includes suffice and not vice versa. As “enrich” makes rich or richer, makes fuller, more meaningful, or more rewarding whereas “suffice” meets the present needs of a specific task. Hence “enrich” is superior.

68. And *lamma* (*when/whence*) entered they^z from whence ordered them their father not [was] enriching-/sufficing *a'n* (*regarding*) them of Allah a thing except a need (*concern*) in Ya'aqooba's (Jacob's) self^w [he] satisfied it;^w and verily he (*is*) a knowledge possessor for what We taught him; [and,] but most (*of*) the mankind not know.

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَتْ يُعْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةً فِي نَفْسِ يَعْقُوبَ قَضَاهَا وَإِنَّهُ لَدُوْ عَلِيمٍ لِّمَا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٨﴾

69. And *lamma* (*when/whence*) they^z entered on Yousifa (Joseph), [he] lodged to him⁹² his brother (*and*) said [he]: verily I am your^t brother; so let-not [you^s] anguish/sorrow by what they^z were working.

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَىٰ إِلَيْهِ أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٩﴾

70. Then *lamma* (*when/whence*) [he] furnished them by their furnishment, he emplaced the *seqa'ya'te* (*drinking-goblet*^w) in his brother's saddlebag; afterwards proclaimed a proclaimer: O, you^y the *aero* (*caravan carrying wheat/food-grains*)^w verily you^b (*are*) surely thieves.

فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السِّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ ﴿٢٠﴾

71. Said they^z while they^z forwardly-advanced on them: what (*are*) you^z missing.

قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقِدُونَ ﴿٢١﴾

72. Said they:^z we (*are*) missing *sso'wa'a*^{x93} (*drinking-/measuring goblet*)^x (*of*) the king; and for whom^p [he] came by it^x a camel's load and I am by it^x a claimer/guarantor.

قَالُوا نَفْقِدُ صُوَاعَ الْمَلِكِ وَلِمَن جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ ﴿٢٢﴾

73. Said they:^z *ta-Allahy*⁹⁴ (*by Allah*) *laqad* (*verily, already and affirmatively*) knew you^c not came we to corrupt in the land^w and not we were thieves.

قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْتَنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ ﴿٢٣﴾

74. Said they:^z then what (*is*) his requital, *en* (*if*) you^c were liars.

قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ ﴿٢٤﴾

75. Said they:^z his requital (*is*) who^a [*it*^x] (*the king's goblet*) (*had been*) found in his saddlebag, so he (*is*) his requital;⁹⁵ like *tha'leka* (*afar-that-it/that*)^x requite [*we*] the *dha'lemeena*⁹⁶ (*injustice-doers*).

قَالُوا جَزَاؤُهُ مَنْ وُجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٢٥﴾

⁹² Embraced him, i.e. by way of greeting him.

⁹³ The word "صُوَاع" = "سِقَايَة" could be masculine or a feminine gender. It is masculine as "صُوَاع" and a feminine as "سِقَايَة" = (giving/supplying-of-water)^w. See *الدر المصون، لـ أحمد الحلبي*.

⁹⁴ The word "ta-Allahy" is made up of two distinct components: the "ta" = "ت" and "Allahy." The "ta" is "ت" = a "jurative particle," in English it's equivalent to "by" in the sense of: "in the name of," and "Allahy" is "Allah" grammatically inflected because of the prepositional genitive particle "ta."

⁹⁵ According to their customary Law, whoever was convicted of thievery he is taken as a slave.

⁹⁶ The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice." See the Lexicon attached to this Translation.

76. So [he] began by their chattel before his brother's chattel; afterwards *ista'kbrajaha*⁹⁷ ([he] affirmably-produced it^w) from his brother's chattel; like *tha'leka* (*afar-that-it/that*)^x We schemed for Yousifa (Joseph); not [was] [he] to take his brother in the king's religion (*Law*) except that/if Allah wills; [We] raise ranks^w (of) whom^p [We] will; and above every a knowledge possessor (is) an omniscient.

فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ
اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ
كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ
لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ
يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مَنْ نَشَاءُ
وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴿٧٦﴾

77. Said they:^z *en (if)* [he] steals, so *qad* (*already and affirmatively*) stole his brother of before; so *asarraha* (*secretly-kept it*)^w Yousifo (Joseph) in himself^w and not disclosed/flushed it^w to them; said [he]: you^f (are) eviler place/post, and Allah (is) knowinger by what you^z describe.⁹⁸

﴿٧٧﴾ قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ
أَخٌ لَهُ مِنْ قَبْلُ فَأَسْرَهَا يُوسُفُ فِي
نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ قَالَ أَنْتُمْ
شَرُّ مَكَانٍ وَاللَّهُ أَعْلَمُ بِمَا
تَصِفُونَ ﴿٧٧﴾

78. Said they:^z *ya'ayyoha* (O, you^s) the *Azeez* (Master) verily for him (is) a father *shaykhan* (*aged*) big/old; so let-take [you^s] an *abadana*⁹⁹ (*lone/any-one of us*) (in) his stead; verily we see you^g of the benefactors.

قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا
شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ
إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٧٨﴾

79. Said [he]: Allah's refuge^{w100} that [we] take except whom^p we found our *mata'a*¹⁰¹ (*furnishings/chattel-/or things for utility*) *endabo* (*in his possession*); verily we (are) then surely *dha'lemoona*¹⁰² (*injustice-doers*).

قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ
وَجَدْنَا مَتَاعَنَا عِنْدَهُ إِنَّا إِذًا
لَظَالِمُونَ ﴿٧٩﴾

80. Then *lamma* (*when/whence*) *istay'aso*¹⁰³ (*affirmed-despair they*) from him, they^z detached *na'jeyan*¹⁰⁴ (*secretly-mutually-conferees*); said their elder: have not known you^z that yourⁿ father *qad* (*already and affirmatively*) [he] took on you^b a *mantheqan* (*ratified-covenant*) from Allah and of before when^o *farrattom*¹⁰⁵ (*bad-remiss you*) in Yousifa (Joseph); so

فَلَمَّا اسْتَيْسَسُوا مِنْهُ خَلَصُوا نَجِيًّا
قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ
أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ
اللَّهِ وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ

⁹⁷ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

⁹⁸ The word "تصفون" rooted in "وصف." In the Arabic tongue expression "تصفون" could mean describing the untruth, as in the Ayah: "And describe your tongues the untruth" (S16: 62).

⁹⁹ The word "أحد" is a proper noun for whomever it is suitable to be addressed, be it a singular, a plural, a masculine or a feminine. See اللسان. It means: (1) a unique one, i.e. unlike any other, (2) a lone, that stands apart from others. (3) Literally one. However, in English "lone" is singular, standing alone. So, to keep the concepts of "أحد" and "lone" simultaneously transliteration seems to be a must. The applicable "أحد" will or should be obvious from context where it appears.

¹⁰⁰ The expression "Allah's refuge" is Arabic tongue expression meaning: I refuge by Allah = I shall refrain from doing the wrong thing by Allah's help.

¹⁰¹ See footnote 21 above regarding "mata'a."

¹⁰² The word "ظالمون" = "the injustice-doers," as "الظلم" = "injustice." See footnote 148 below.

¹⁰³ The word here is "استيسسوا" = "affirmed despair, not "ينسوا" = "despaired."

¹⁰⁴ The word "خلص" in "خلصوا" = "خلص الرجل من القوم، أي اعتزلهم وخرج عنهم ومنهم" = "detached (as from a group); and the word "نجيا" is an adverbial, derived from "تتاجى" = that is he had secretly and mutually counseled. See إعراب القرآن، لمحمود صافي والهادي.

¹⁰⁵ The word "farratta" = "فرط" in "فرطتم" is best described by the word "remiss" which is an adjective and =

never [I] leave the land^w until allows me my father, or rules Allah for me; and He (is) *kbayro* (choicer/superior/worthier) (of) the rulers.

فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِىَ أَبِي أَوْ يَحْكُمَ اللَّهُ لى وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٠﴾

81. Let-return you^z to yourⁿ father then let-say you:^z O, our father; verily your^t son stole; and not we witnessed except by what we knew; and we were not for the invisible keepers-up.¹⁰⁶

أَرْجِعُوا إِلَى آبَائِكُمْ فَقُولُوا يَتَابَانَا إِنَّكَ ابْنُكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمْنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ ﴿٨١﴾

82. And let-ask [you^s] the village^w which^u we were in it^w and the *aero* (caravan carrying wheat/food-grains);^w which^u *aqbalana* (we forwardly-advanced) in it;^w and verily we surely (are) *ssadeqeena* (always truth enforcers).

وَسَلِّ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعَيْرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ ﴿٨٢﴾

83. Said [he]: rather lured-she^v for you^b yourⁿ selves^w a matter; so comely patience; *asa* (craving a deed beyond one's means that/may) Allah to *ya'ateyaney* (bring to me) by them together; verily He, He (is) The Omniscient The *Hakeemo*¹⁰⁷ (infinite *hekma*)¹⁰⁸ Possessor).

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيدٌ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٨٣﴾

84. And [he] diverted *a'n* (off) them and said [he]: alas, my sorrow over *Yousifa* (Joseph); and whitened-she^{vm}¹⁰⁹ his both eyes^w from the sadness, while he (was) *ka'dhee-mon*¹¹⁰ (unrelenting suppressor of his grief).

وَتَوَلَّى عَنْهُمْ وَقَالَ يَتَّاسَفَى عَلَى يُوسُفَ وَأَبْصَتْ عَيْنَاهُ مِنْ الْحُزْنِ فَهُوَ كَظِيمٌ ﴿٨٤﴾

85. Said they:^z *ta-Allahay*¹¹¹ (by Allah); *tafta'o*¹¹² (recurrently - cease not [you^s]) remember [you^s] *Yousifa* (Joseph) until be [you^s] *haradhan* (degenerate/self-inflected debasement) or be [you^s] of the *ba'lekeena* (ones that had perished/expired).

قَالُوا تَاللَّهِ تَقْتُلُوا تَذَكَّرُوا يُونُسَ حَتَّى تَكُونُوا حَرَضًا أَوْ تَكُونُوا مِنَ الْهَالِكِينَ ﴿٨٥﴾

86. Said [he]: verily only [I] complain my *batbth* (ultimate-grief) and my sadness to Allah and [I] know from Allah what not know you.^z

قَالَ إِنَّمَا أَشْكُوا بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٦﴾

87. O, my sons: let-go you^z then *tabasaso* (let-inquire you^z by all your senses) of *Yousifa* (Joseph) and his brother; and let-not despair you^z from Allah's *raw'he*^x (mercy)^w/essence of beauty and delight/relief^x-/pleasing-trait^x;¹¹³ verily it^x (the truth is) not despairs of Allah's *raw'he*^x except the people, the unbelievers.

يَبْنَى أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَأْسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَأْتِئُكُمْ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ ﴿٨٧﴾

= all its synonyms are also adjectives as expected. But “فَرَطَ” and “فَرَطْتُمْ” all are verbs in the past tense. So I chose “had-remiss.”

¹⁰⁶ The word “حَافِظِينَ” is rooted in “حَفَظَ” which is to “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster's Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*.” (Emphasis is added).

¹⁰⁷ See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

¹⁰⁸ See the Lexicon attached to this Translation for “hekma.”

¹⁰⁹ That mean he lost his vision.

¹¹⁰ The word “unrelenting” is employed here to intensify “suppressor” as the Arabic is “كَظِيمٌ” not “كَاطِمٌ.”

¹¹¹ See footnote 94 above regarding: “ta Alla'he.”

¹¹² The word “فتىء” in “تفتنوا”=recurrently-ceases and repeats the cycle. And generally it means “ما زلت”= you cease not. See الهادي والهادي.

¹¹³ The word “رَوْحَ”= “raw'he” means mercy/relief/pleasing-trait. See التاج والهادى، اللسان. Also essence of beauty and delight.

88. So *lamma* (when/whence) they^z entered on him, said they:^z O, the *Azeezo* (master/premiere), touched/betided us, and our family the *dhurro* (persisting distress); and we came by a merchandise^w *musja'ten*^w (scanty and insignificant);^w nonetheless let-fulfill¹¹⁴ [you^s] for us the measure and *tassaddaq* (let have charity you^s) on us; verily Allah requites the *mutassaddeqeena* (charity-doers).

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ
مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضْعَةٍ
مُزْجَجَةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ
عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ ﴿٨٨﴾

89. Said [he]: have known you^c what you^c did by Yousifa (Joseph) and his brother, *edh* (while) you^f (were) *jahiloona*¹¹⁵ (they who act ignorantly or incorrectly).

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ يُّوسُفَ
وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ ﴿٨٩﴾

90. Said they:^z are oh/indeed you,^g surely you^s (are) Yousifo (Joseph); said [he]: I am Yousifo (Joseph) and this (is) my brother, *qad* (already and affirmatively) *manna*¹¹⁶ ([He] had graced His boon^w) Allah on us; verily who-ever *yatta'qe* (he reverentially guards not to displease Allah) and *yassber* ([he] holds on patiently), then verily Allah wastes not the benefactors' remuneration.

قَالُوا أَأَتَاكَ لَأَنْتَ يُّوسُفُ قَالَ
أَنَا يُّوسُفُ وَهَذَا أَخِي قَدْ مَنَّ
اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ
فَأِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٩٠﴾

91. Said they:^z *ta-Allahey*¹¹⁷ (by Allah); *laqad* (verily, already and affirmatively) favored/preferred you^g Allah over us, and *en* (surely) we were certainly wrongdoers.¹¹⁸

قَالُوا تَاللَّهِ لَقَدْ عَاشَرَكَ اللَّهُ
عَلَيْنَا وَإِنْ كُنَّا لَخَاطِبِينَ ﴿٩١﴾

92. Said [he]: no *tath'reeba* (reproach/castigation) on you^b today, Allah forgives for you^b and He (is) *arhamo* (more merciful than) the *ra'hemeena* (multitudinous mercy givers).

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ
يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ
الرَّاحِمِينَ ﴿٩٢﴾

93. let-go you^z by my shirt^x this^x then let-throw it^x you^z over my father's face, (subsequently) *ya'atee* ([he] becomes) a *basseeran* (keen seer) and *eetoney* (let-you^z come/bring to me) by yourⁿ family^w wholes.¹¹⁹

أَذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ
عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي
بِأَهْلِكُمْ أَجْمَعِينَ ﴿٩٣﴾

94. And *lamma* (when/whence) sundered-she^y the *aero* (caravan carrying wheat/food-grains)^w said their father: verily I surely find Yousifa's (Joseph's) smell/wind *lanla* (why do not) that confute you^z [me].¹²⁰

وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ
إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ
تَفْتِنُونِ ﴿٩٤﴾

¹¹⁴ The word "أوف" from "الوفاء" = "التمام", meaning gathering the last component of any obligation to make it a whole. So, "أوف" means you endeavor and gather the last part of an obligation and fulfill it.

¹¹⁵ The word "جاهلون" = "jahiloona" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in something contrary to reality, (3) did some-thing not correct. So the "jahiloona" are they who act ignorantly or incorrectly.

¹¹⁶ The word "من" in "يمن" means "نعمه ينعمها". That a "boon He graces it."

¹¹⁷ See footnote ٩٤ above regarding "taAlla'he."

¹¹⁸ The word "خاطيء" = "من تعمد الخطأ" = who intentionally wronged; unlike the "المخطيء" = who errs unintentionally. So, "الخاطئين" = the "wrongdoers".

¹¹⁹ The Qur'aan commentators say that the "family all together" were ninety three when they came to Joseph.

¹²⁰ The letter "ن" in "تفتنون" by Arabic (linguistic) Rule, is called "نون الوقاية أو العمد، حيث لا يستغنى عنها" which precedes the speaker's pronoun "ي". The speaker's pronoun "ي" in "تفتنون" is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's* end harmony (rhyme). See إعراب القرآن، لمحمود صافي

95. Said they:^z *ta-Allahy*¹²¹ (by Allah); verily you^g *qaloo tallee innaka lafi zallaka* *al-qadeem*¹⁰⁰ surely (are) in your^t misguidance (of) the old.
96. So *lamma* (when/whence) came the *basheero*¹²² (he the iterative proclaimer of pleasant tidings), [he] cast it^x (the shirt^x) over his face then *ertadda*¹²³ (forthwith-retuned [he]) *basseran* (keen seer); said [he]: have not I told you^b verily I know from Allah what not you^z know. *ta'allumun*¹¹¹
97. Said they:^z O, our father *istaghfer*¹²⁴ (let-seek [you^s] forgiveness) for us our offenses; verily we were wrongdoers.¹²⁵ *qaloo yaa abana astaghfir lana dunoibana inna kana khawateen*¹⁷
98. Said [he]: will *astaghfero*¹²⁶ ([I] seek forgiveness) for you^b (from) my Lord, verily He, He (is) 'The *Ghafooro* (iterative Forgiven), The *Rabeemo* (iterative mercy Giver). *qal sawfa astaghfir lakum rabbi inna hu al-ghafur al-rahim*¹⁸
99. Then *lamma* (when/whence) they^z entered on *Yousifa* (Joseph) [he] lodged/retreated to him his both [fathers]¹²⁷ and said [he]: let-enter you^z *Misra* (Egypt) *en* (if) Allah will *aameneena* (you^z are self-safety-securers). *falama dakhloa 'ala yusuf 'aww ilaihi abويه وقال ادخلوا مصر ان شاء الله اامين*¹⁹
100. And [he] elevated his [both fathers]¹²⁸ over the *Arshe*¹²⁹ (Throne of Kingship)^x and they^z tumbled for him kowtowing, and said [he]: O, my father, this (is) *ta'awee'lo* (ultimate: construing/explanation) (of) my vision^w of before, *qad* (already and affirmatively) made it^w my Lord a right; and *qad* (already and affirmatively) *ahasana*¹³⁰ ([He Who] rendered meritorious-deeds) by me, my Lord *edh* (when/since) [He] exited me from the prison and [He] came by you^b from the *Ba'dve*¹³¹ (nomads) from after that the Satan incited between me and [between] my brothers; verily my Lord (is) *Lateefon*¹³² *warafa abويه على العرش وخرؤا له سجدا وقال ياتبت هذا تاويل ربي من قبل قد جعلها ربي حقا وقد احسن بي اذ اخرجني من السجين وجاء بكم من البدو من بعد ان نزع الشيطان بيني وبين اخوتي ان ربي لطيف لما يشاء*

¹²¹ See footnote 94 above regarding "ta Alla'e'."

¹²² The word "basheer" is masculine, singular, subjective noun, meaning proclaimer of pleasing tidings, with no English equivalent.

¹²³ The word "ertadda" is rooted in "radd" meaning forthwith returned; example the greeting must be "forthwith returned," as in: "And when (bad) been greeted you^c by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it.^w" (S4: 86).

¹²⁴ The word "astaghfer" = "atpab al-ghafuran" = "let-seek forgiveness [you^s]." In English there is no seemly way to say: "astaghfer" per se. So I settled for the aforesaid.

¹²⁵ See footnote 45 above regarding wrongdoers.

¹²⁶ Ibid, regarding "astaghfer".

¹²⁷ See footnote 11 above regarding "abويه".

¹²⁸ Ibid.

¹²⁹ See the Lexicon attached to this Translation for more elaboration on this wondrous word.

¹³⁰ The "hidden" pronoun in "ahsan" (هو=He) refers to his Lord, Allah. See الطبري.

¹³¹ The word "bad" generally means inhabitants of the "بادية" = nomads. However, the word "bada" is a name of place in the desert of Palestine. And in Bada Prophet Jacob dwelled and had a mosque there. So those who came from this Bada = grammatically inflected = "from the Ba'dve" are referred to as: "بدوا بدوا" = [they] came from Bada. See تفاسير of: القرطبي و الألويسي.

¹³² The word "latif" = "رفيق" in concrete (material) terms it means: fine; and in abstract terms, it means: subtle or gentle or both. See البصائر. Additionally, when the word: "لطيف" is ascribed to Allah it becomes =

(fine/subtle/gentle/and protector) for what-ever¹³³ [He] will; verily He, He (is) The Omniscient The Hakeemo¹³⁴ (infinite hekma¹³⁵ Possessor).

إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿١٠٠﴾

101. My Lord: *qad* (already and affirmatively) *aa'taytaney* (You^g accorded me) of the proprietorship and You^g taught me of¹³⁶ the *ahadeeth*'s¹³⁷ (dreams and related events)'s *ta'-awee'le* (ultimate: construing/explanation); the Heavens^w and the Earth's^w *Fatte're* (innately-perfect-Originator), You^s (are) my Guardian in the world^w and the Hereafter^w *tawaffaney* (let-You^s receive me while dying) (as) a Muslim and let-conjoin me [You^s] by the *ssa'lebeena* (righteous-people).

﴿١٠١﴾ رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿١٠٢﴾

102. *tha'leka* (afar-that-it/that)^x (is) of the invisible *anba'e*^{x138} (significant-and-availing-news)^x [We] reveal¹³⁹ it^x to you^g and not you^g were *laday*¹⁴⁰ (directly present by) them *edh* (when/since) they^z concerted their matter while they^z machinate.

﴿١٠٣﴾ ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ﴿١٠٤﴾

103. And not most (of) the mankind, albeit you^g hankered, (are) surely believers.

﴿١٠٥﴾ وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٦﴾

104. And not ask them [you^s] over it^x of a remuneration; *en* (not) it^x except *thekron* (Qur'aan/ invocation/ exhortation) for the worlds.

﴿١٠٧﴾ وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿١٠٨﴾

105. And how many of an *Aya'ten*^w (miracle/ sign/ proof) in the Heavens^w and the Earth^w they^z pass [on] it^w while they (are) *a'n* (regarding) it^w shunners.

﴿١٠٩﴾ وَكَأَيِّنْ مِنْ آيَاتٍ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١١٠﴾

106. And not believe most (of) them by Allah except while they (are) *mushrekoona* (he-they who partner deities with Allah/ he-polytheists).

﴿١١١﴾ وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿١١٢﴾

107. Have then *ameno* (they^z felt-secured) that *ta'ateya*^w (betides/ approaches/ comes down on)^w (to) them *gha'sheyaton* (pall^w / an all-covering affliction/ calamity)^w of Allah's torment, or *ta'teya*^w them The Hour^w suddenly while they not perceive.

﴿١١٣﴾ أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَشِيَةٌ مِّنْ عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١١٤﴾

= one of Allah's most beautiful attributive characteristics, which denotes protection in addition to fineness, subtlety, and gentleness. I know of no English word which simultaneously denotes: fineness, subtlety, gentleness and protection. Hence, the only available resort is transliteration and parenthetical explanation.

¹³³ The particle "ما" is "إسم أو أداة شرط" = conditional noun/particle; or "ما" = "إسم موصول" = connective noun meaning that which. See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

¹³⁴ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

¹³⁵ See the Lexicon attached to this Translation for "hekma."

¹³⁶ The prepositional word "of" in "of the dominion" and "of the ahadeeth," in both cases obviously are for portioning, i.e. part of them.

¹³⁷ See footnote 8 regarding "ahadeeth," at Ayah (S10: 6), at the start of this Surah.

¹³⁸ See the Lexicon attached to this Translation for "naba'a."

¹³⁹ See footnote 4 regarding reveal.

¹⁴⁰ The word "لدى" in "لديهم" from "لدى" is closer than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن" thus, "لدى" which closer spatially and more specific. So, "directly present by" (them) seems to indicate such closeness. See the Lexicon.

108. Let-say [you^s]: this-she^{y141} (is) my path, I invite to Allah on a *basseeraten* (persuader-discernment/evident argument/enlightenment)^w I and who^p *ettaba'a'ney* (I/he closely-followed me) and *subhana*¹⁴² (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) Allah and not I am of the *mushrekeena* (be-they who partner deities by Allah/be-polytheists).

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى
بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ
وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٨﴾

109. And not We sent [of] before you^g except men, [We] reveal to them, of the villages'^w folks;^w have not then they^z treaded in the land^w then looked they^z how [was] consequence^w of whom^r of before them; and surely home^w (of) the Hereafter^w (is) *kbayron* (choicer/superior/worthier) for whom^r *ettaqam* (they had reverentially guarded not to displease Allah); do then not you^z cerebrate.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا
نُوحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَى أَفَلَمْ
يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا
كَيْفَ كَانَ عِقَابُ الَّذِينَ مِنْ
قَبْلِهِمْ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ
اتَّقَوْا أَفَلَا تَعْقِلُونَ ﴿١٠٩﴾

110. Until *edha* (when/whereas) *istay'asa*¹⁴³ (affirmably despaired) the messengers and presumed that they *qad* (already and affirmatively) (had been) lied to, came^x (to) them Our succor;^x then (had been) delivered whom^p [We] will; and not (to be forthwith-retained-/parried) Our *ba'aso* (intense-torment) a'n (off) the people the criminals.

حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُوا
أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا
فَنُنَجِّي مِنَ النَّشَاءِ وَلَا يَرُدُّ بِأَسْنَانِي
الْقَوْمَ الْمُجْرِمِينَ ﴿١١٠﴾

111. *Laqad* (verily, already and affirmatively) [was] in their narratives *ebraton* (instructive-example) for the *albab's*¹⁴⁴ (hearts-intellects)'s possessors; not was [it^x] a discourse *yuftara* (to be crafted as a lie for fraudulent end); [and,] but *tassdeeqa*¹⁴⁵ (approval/it being and accepted as credible/and its sayer is credible) (of) that between its^x both hands^w and an expounding (of) everything, and a *hudan* (divine-guidance)^x and a mercy^w for a believing people.

لَقَدْ كَانَتْ فِي قَصَصِهِمْ عِبْرَةٌ
لِّأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا
يُفْتَرَىٰ وَلَكِنْ تَصْدِيقَ
الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ
شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

¹⁴¹ The word “سَبِيلِي” = “path” in Arabic could be feminine or masculine gender. Clearly any reference to it must be treated accordingly. In this case it is feminized and so the word “this” in reference to it is feminized by “this^w”.

¹⁴² The word “subhana” = “سُبْحَانَ” has no English equivalent. Wherever this word, or its grammatical inflections (such as “سُبْحَانُكَ” or “سُبْحَانَهُ”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render “subhana” = “سُبْحَانَ” concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

¹⁴³ The word “استَيْسَسَ” generally means “despaired” = “يَسَسَ”. However, the prefix “اس” makes the word as if to mean “affirmably despaired.” In other word, and Allah knows best, the one despairing allowed himself to have the despair get the better of him. Hence, “affirmably despaired he.”

¹⁴⁴ See the *Lexicon* attached to this Translation for The Qur'aan's characterizations of “نَوَالِبَابِ” = the *albab's* possessors.

¹⁴⁵ The word “التَّصْدِيقُ” means: approval, associating the say in reference or its sayer to the truth or being truthful. +

آياتها
43
Ayahسُورَةُ الرَّعْدِ
Surato Ar'Raa'de
(The Thunder)ترتيبها
13
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. Alef. Lam. Meem. Ra.¹ *Telka*^w (*she-that-afar-it^w / those^w*) (are) The Book's^x *Aya'te*^w (*Qur'aanic statements*)^w and (*that*) which^x (*had been*) descended to you^g from your^t Lord (*is*) the right; [and,] but most (*of*) the mankind believe not. الْمَرْءُ تِلْكَ ءَايَاتُ الْكِتَابِ وَالَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١﴾
2. Allah, Who [*He*] raised the Heavens^w by other than pillars^w you^z see it;^w afterwards *istawa*² ([*He*] set Himself) on The *Arshe*^{x3} (*Throne of Kingship*)^x and [*He*] subjugated the sun^w and the moon^x each runs to an *ajalen*⁴ (*term-limit*) *musamma*⁵ (*that which is designated and/or named*); disposes [*He*] the matter [*He*] expounds the *Aya'te*^w (*miracles/signs/proofs*); *la'alla* (*craving currently unavailable deed that/perhaps*) you^b by yourⁿ Lord's *lega'a* (*meeting with*) *toqeenooona* (*you^z believe with certitude*). اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ أَسْتَوَى عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى يُدِيرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُؤْمِنُونَ ﴿٢﴾
3. And He Who extended [*He*] the Earth^w and made [*He*] in it^w anchors⁶ (*catches/fasteners/stabilizers*) and rivers and of all the *thamara'te*^w (*yields/crops*)^w [*He*] made in it^w two pairs^x/categories;^{x7} overlays [*He*] the night the *naha're* (*between sunrise and sunset*); verily in *tha'leka* (*afar-that-it/that*)^x surely (*are*) *Aya'ten*^w (*miracle/sign/proof*) for a people rethinking. وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الشَّجَرِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشَى اللَّيْلُ النَّهَارُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٣﴾
4. And in the Earth^w (*are*) neighboring^w tracts^w and gardens^w of grapes⁸ and *zar'on*⁹ (*crops ready for* وَفِي الْأَرْضِ قِطْعٌ مُّتَجَوِّرَاتٌ

¹ See the Lexicon attached to this Translation for commentary.

² The word "*istawa*" has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that in the case of Allah, the "how" did He "*istawa*" is not knowable, because there is nothing to compare Allah with to know the "how" of His action.

³ See the Lexicon attached to this Translation for more elaboration on this wondrous word.

⁴ The word "الاجل" means term-limit, see اللسان.

⁵ The word "*musamma*" is masculine, singular, subjective noun, meaning: that which is designated and/or named.

⁶ That is the mountains.

⁷ The word "زوج" strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category = "صنف" (sort or kind or specimen), (5) hue (color). And quite relevant to the word "زوج" is its plural: (1) "أزواج," which could also mean: (2) similars, i.e. the look-likes. (3) Hues. See اللسان.

⁸ Invariably throughout The Qur'aan when the reference is made to the "النخل والأعناب" the mention of the date-palm is openly stated but with respect to the grapevine, known in Arabic as "الكرم," never ever the mention of the "grapevine per se but the reference is made only to the fruit itself, i.e. the grapes." In this =

harvesting/sprouts) and palm-trees^w twain/off-shoots and other than twain/off-shoots, (*all are being*) watered by one water and [*We*] favor some (*of*) it^w over some in the *okol'e*¹⁰ (*fruits/crops/edibles*); verily in *tha'leka* (*afar-that-it/that*)^x surely (*are*) *Aya'ten*^w (*miracle/sign/proof*) for a reasoning people.

وَجَنَّتْ مِنْ أَعْنَبٍ وَزَرْعٍ وَنَحِيلٍ
صِنَوَانٍ وَعَبَّرَ صِنَوَانٍ يُسْقَى بِمَاءٍ
وَاحِدٍ وَفَضَّلَ بَعْضَهَا عَلَى بَعْضٍ
فِي الْأَكْلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ
لِّقَوْمٍ يَعْقِلُونَ ﴿١٣﴾

5. And *en* (*if*) you^g wonder, so wonderment (*is*) their say: are if we were *tora'ban* (*crushed sand*) are verily we sure/surely in a new creation; those (*are*) who^r unbelieved they^z by their Lord, and those the shackles (*are*) in their necks^w and those (*are*) The Fire's^w companions, they (*are*) in it^w immortals.

وَإِنْ تَعَجَّبَ فَعَجَبٌ قَوْلُهُمْ أَءِذَا
كُنَّا تُرَابًا أَهَآءَا لِمَا خَلَقْنَا جَدِيدًا أَوَلَيْكَ
الَّذِينَ كَفَرُوا بِرَبِّهِمْ وَأُولَٰئِكَ
الْأَغْلَلُ فِي أَعْنَاقِهِمْ وَأُولَٰئِكَ
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١٤﴾

6. And they^z *yasta'ajelo*¹¹ (*affirmably hasten*) you^g by the *sayyea'tey*^w (*demeritorious-deed*)^w before the *hasanatey*^w (*meritorious-deed*)^w and *qad* (*already and affirmatively*) ceded^w before them the *matholato* (*deterrent-examples*),^{w12} and verily your^t Lord (*is*) surely forgiveness^w possessor for the mankind over their injustice; and verily your^t Lord surely (*is*) severe (*in*) the punishment.

وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ
الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ
الْأَمْثَلُ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ
لِّلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنَّ رَبَّكَ
لَشَدِيدُ الْعِقَابِ ﴿١٥﴾

7. And say who^r unbelieved they:^z *lawla* (*why had not been*) descended on him an *Aya'ton*^w (*miracle/sign/proof*) from his Lord; verily only you^s (*are*) a warner; and for every people (*is*) a *baden* (*divine-guider*).

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنْزِلَ عَلَيْهِ
آيَةٌ مِنْ رَبِّهِ ۖ إِنَّمَا أَنْتَ مُنْذِرٌ وَلِكُلِّ
قَوْمٍ هَادٍ ﴿١٦﴾

8. Allah knows what bears^w each female and what sink¹³ the wombs^x and *tazdado*¹⁴ (*further augments*) [*it*]^x; and everything *enda* (*by munificence of/by Rule of*) Him (*is*) by a *meqdar* (*measurement/fating-gauge/standard*).

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا
تَغْفِيهِ الْأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ
شَيْءٍ عِنْدَهُ بِمِقْدَارٍ ﴿١٧﴾

9. Knower (*of*) the invisible and the visible, The *Ka'beero*^{x15} (*Big beyond comparison/comprehension/Predates*

عَلِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ

= respect, there is a true *Hadeeth* in *al-Bukhary* and *Muslim*, which directs the believers not to refer to “العنب” as “الكرم,” because surely the “الكرم” is the Muslim. And in another narration: verily only that “الكرم” is the heart of the believer. See *رياض الصالحين*، شرح رياض الصالحين، لـ محي الدين مستو ومصطفى سعيد، مؤسسة الرسالة، الرياض

⁹ See Section 34, in the Introduction, for very lengthy discussion of this important word “زارع” = “زارع”

¹⁰ The word “okol'e” = “أكل” is singular, masculine, subjective noun having several meanings: (1) the fruits, (2) the morsel/crops of any food or fruit, (3) the edibles, (4) the lot or portion of food or fruit.

¹¹ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

¹² One meaning, among others, of “example is: punishment given as a warning or deterrent. See the American Heritage Dictionary. In this case it is in the plural feminine.

¹³ That is by seeping or oozing of its blood (e.g. menstrual cycle) or premature abortion, etc..

¹⁴ The word “تزداد” implies greater intensity, and التاج says it is “ابغ.” So further is prefixed for this purpose.

¹⁵ The word “kabeer” = “كبير” when prefixed with the article “The” becomes One of Allah's most beautiful attributive names, meaning, in this case: He Who is signalized and singled to be bigger/older than =

all things) The Muta'aley¹⁶ (He Who is ever towering above all short-comings and above all His creatures in all attributes).

الْمُتَعَالَى

10. Coequally of you^b who^p concealed [he] the say^x and who^p loudened [he] by it^x and who^p (is) *mustakhfen*¹⁷ (affirmably-concealer) by night and a *sa'rebon* (down-sloping/ designated road journeyer) by the *naha're* (between sunrise and sunset).

سَوَاءٌ مِنْكُمْ مَنْ أَسَرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ. وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ

11. For Him¹⁸ (are) trackers^{w19} from between his hands^{w20} and from his rear^x they^z keep-up²¹ [him],²² of Allah's command; verily Allah changes not whatever²³ (is) by (within) a people until they^z change whatever (is) by (within) their selves; ^w and if Allah wanted by a people an ill^x then no *maradda* (fending/repelling) for it^x and not for them of lesser than/without Him of a guardian.

لَهُ مَعْقَبَتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا يَقُومُ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ يَقُومَ سُوءًا فَلَا مَرَدَّ لَهُ. وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ

12. He Who shows you^b [He] the lightning,²⁴ frighteningly,²⁵ and covetously,²⁶ and [He] establishes the *sahaba*²⁷ (gliding-clouds) the heavies.

هُوَ الَّذِي يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنشِئُ السَّحَابَ الثِّقَالَ

13. And *yousabbeho*²⁸ (says: *subhana Allah*) the thunder by His praise and the angels from *kbeyfatee*^{w29} (circumstantial state-of fearing) ^w Him; and [He] sends the thunderbolts^w so [He] betides by it^w whom^p [He] wills; and they^z dispute in Allah while He (is)

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ

= anything humanly imaginable. As Allah is *The First*, as *nothing is ahead of Him*, and *He is The Last*, as *nothing is after Him*. Allah is *incomparably Big/ Pre-Extant/ Predates all things*.

¹⁶ The word "muta'aley" = "متعالي" means: He Who is ever towering above all shortcomings and all His creatures in all attributes".

¹⁷ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

¹⁸ For Allah, i.e. He made them to be.

¹⁹ The word "معقبات" is a plural of multiplicity or the exaggeration of the function of the word in reference, in this case "معقبات" = trackers, ^w meaning the angels. Since the plural of "ملائكة" = angels, is a broken plural, so it is in the feminine format. And the "ت" in "معقبات" is for multiplicity and intensity.

²⁰ The expression "between his hands" is an Arabic tongue expression meaning: before, ahead of, fronting.

²¹ The word "يحفظونه" is rooted in "حفظ" = "kept-up" not just "kept, or maintained," or even "guarded." Merriam Webster's Dictionary puts it: "to stay even (as in acts of strength, endurance, or speed) although he was small he could keep up with the larger boys in sports*." (Emphasis is added).

²² The pronoun "هـ" in "يحفظونه، خلفه، و يديه" all refer to subjective noun in the previous Ayah, (S13:10).

²³ This "ما" = "whatever" is a conditional particle, although some say it may be "اسم موصول" = connective noun.

²⁴ The "البرق" = "lightening," is figuratively speaking mean "rain water," say Qur'aan commentators. See *الطبري*.

²⁵ That is from its destructive force for the traveler or sea man, according to The Qur'aan commentators.

²⁶ That is for the possible rain for the land dwellers and their desire for rain, say Qur'aan commentators.

²⁷ The word "سحاب" versus "غيم" is that the "سحاب هو ينسحب" i.e. glides itself or the wind pulls or pushes it and make it move. And it's plural of a "سحابة." Whereas the "غيم" appears stationary. *أنظر اللسان*.

²⁸ Saying "subhana Allah" = singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.

²⁹ The word "خيفة" = "a state-of-fear," meaning adhering to them at all circumstances. That is what is "الراغب" says. See *الراغب*. On the other hand says a, "تاج العروس," meaning a transitory state, such the "خيفة" of *Mosa* (Moses) in (S20: 67) which says: "So, [he] perceived in himself a *kbeyfatan* (a circumstantial state-of-fear) *Mosa* (Moses)." Since The Qur'aan is first and for most is: "Qur'aan Arabic," it seems to me what says "تاج العروس" is more correct in this case. Moses' *kbeyfatan* was during the initial stage of the show-down between Pharos magicians and Moses.

severe (*vis-à-vis*) the *meba'le*³⁰ (Proficient-Schemer / Overcomeer-/Punisher).

وَهُوَ شَدِيدُ الْمَحَالِ ۝١٣

14. For Him (*is*) the right's [an] invocation^w and who^r invoke they^z of lesser than/without Him, not *yes-tajee-bona*³¹ (*they^z compliantly-respond*) for them by a thing, except as *ba'setto* (*outstretcher/taker*) (*of*) his both hands-palms to the water to reach his mouth and not it^{x32} surely its^x reacher; and not the unbelievers' invocation except in a misguidance^x/waste.^x

لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبْسِطٍ كَتَيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَلِغِهِ ۖ وَمَا دُعَاؤُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ۝١٤

15. And for Allah kowtow who^p (*are*) in the Heavens^w and the Earth^w voluntarily and coercively,³³ and their shadows (*are*) in the *ghodowe* (*dawn-until-sunrise*) and the *aa'ssa'le* (*late afternoon until sunset*).³⁴

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُمْ بِالْغُدُوِّ وَالْآصَالِ ۝١٥

16. Let-say [*you*^s]: Who (*is*) the Heavens^w and the Earth's^w Lord; let-say [*you*^s]: Allah; let-say [*you*^s]: have then *ittakhathatom*³⁵ (*you^c took and presumed*) of lesser than/without Him *aw'leyaa*³⁶ (*guardians/allies*) not possess they^z for their selves^w a benefit and nor a harm; let-say [*you*^s]: are level/even the blind and the *basseero* (*keen seer*); or are the darknesses^w and the illumination^x level; or they^z made for Allah partners (*deities*); they^z created like His creation so looked-alike the creation on them; let-say [*you*^s]: Allah (*is*) Creator (*of*) everything and He (*is*) The One The *Qahba'ro*³⁷ (*Ever/Stout Subduer*).

قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ قُلِ اللَّهُ ۖ قُلْ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنفُسِهِمْ نَفْعًا وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَبَّهُ الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ ۝١٦

17. [*He*] descended from the sky^w water;^x then flowed valleys^w by its^w measure then carried the torrent-rain foam, raiser, and of what they^z ignite over it^x in the fire^{w38} *ebtegha* (*in earnest-quest*) (*of*) an ornament^w or a *mata'aen*^{x39} (*resource for a transitory worldly delight*) (*is*) foam like it;^x like *tha'leka* (*afar-that-it/that*)^x hits Allah the right^x and the false-

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا ۚ وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حُلِيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلَهُ ۚ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ ۚ فَأَمَّا الزَّبَدُ

³⁰ The Arabic word “المحال”= *mehal*, means the proficient-schemer and overcomeer or punisher.

³¹ The word “يستجيبون” is rooted in “استجاب,” meaning: favorably/compliantly respond, *not just respond*. See الهادي.

³² The word “هو” refers to the water. See محمود صافي إعراب القرآن وصرفه وبيانه.

³³ See the Lexicon attached to this Translation for the distinction between “كُرْهًا” *fat'ha* on the “ك,” as in this Ayah, and “كُرْهًا” *dhammah* on the “ك,” as in (S46: 15), and “إكراه” as in (S2:256).

³⁴ In English there is no exact corresponding words for “غُدُو” = “*ghodon*” (grammatically inflected “*ghodowe*”) and “آصَال” = “*aasal*,” late afternoon until sunset.

³⁵ The word “اتَّخَذَ” from “الِاتَّخَاذُ” which is “إِفْتَعَالٌ” for “الِاتَّخَاذُ” as stated in لسان العرب; therefore, “اتَّخَذَ” is always taking and making/presuming some-thing of what was taken. Thus, it is not just the mere taking.

³⁶ The word “أولياء” could also mean, among them: *protector, friend*.

³⁷ The word “Ever” is prefixed to “Subduer” to intensify it, as “قَهَّارٌ” is not just “قاهر.”

³⁸ That is the ore.

³⁹ The word “مَتَاعٌ” = “*mata'aen*” is rooted in the word “مَتَّعَ” = “*matta'a*” with many meanings, among them: resources of transitory worldly delight. See Lexicon attached to this Translation for more elaboration.

hood;^x so as-to the foam so [it^x] goes *jufa'an* (as cast off), and as-to what benefits the mankind so *yamkotho* ([it^x] stays/remain) in the Earth;^w like *tha'leka* strikes Allah the examples/parables.

فَذَهَبَ جُفَاءً وَأَمَا مَا يَنْفَعُ النَّاسَ فَيَمُوتُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ ﴿١٧﴾

18. For whom^r *estajabo*⁴⁰ (they^z favorably-answered) for their Lord (is) the Paradise;^w and who^r not *yastajeebo* (compliantly responded they^z) for Him, had that for them what (is) in the Earth^w together and like it^x with it^x surely (would have) ransomed they^z by it;^x those for them (is) the ill reckoning and their abode/lodging (is) Hell^w and wretched the *meba'do* (bed/cradle/fixed expanse).

لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ الْحُسْنَىٰ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ ۗ أُولَٰئِكَ لَهُمْ سُوءُ الْحِسَابِ وَمَأْوَهُمْ جَهَنَّمُ وَيَسَّرَ لِلْهَادِثِينَ ﴿١٨﴾

19. Does then who^p [he] knows, verily only (had been) descended to you^g from your^t Lord the right as who^p he (is) blind; verily only reminisce the *albab's*⁴¹ (the hearts-intellects staff)'s possessors.

أَفَمَنْ يَعْلَمُ أَنَّمَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ إِنَّمَا يَنْذَرُ أُولَٰئِكَ الْآلِبَابِ ﴿١٩﴾

20. Who^r they^z fulfill⁴² by Allah's covenant and not breach they^z the *meethaqa*^x (ratified-covenant).^x

الَّذِينَ يُؤْفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْعَيْثَ ﴿٢٠﴾

21. And who^r join they^z what commanded Allah by it^x that [it^x] be joined; and they^z reverently-fear their Lord and they^z fear/know⁴³ the ill reckoning.

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ ﴿٢١﴾

22. And who^r *ssabaro* (they held on patiently) *ebtegha* (in earnest-quest) (of) their Lord's Face⁴⁴ an *aqamo*⁴⁵ (they^z upped-to-fulfill the prescribed obligations of) the Prayer^w and they^z expended of what *razaqna* (We provided) them secretly and openly^w and *yadra'ona* (they^z ward-off) by the *hasanatey*^w (meritorious-deed)^w the *sayyeata*^w (demeritorious-deed),^w those for them *aogba*^w (ultimate-result)^w the *da're*^w (the eternal home/paradise).^{w46}

وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَذَرُونَ بِالْحَسَنَةِ السَّيِّئَةِ أُولَٰئِكَ لَهُمْ عُقْبَى الدَّارِ ﴿٢٢﴾

⁴⁰ The word "استجابوا" is answered plus made available what was requested, i.e. "favorably-answered."

⁴¹ See the *Lexicon* attached to this *Translation* for The Qur'aan's characterizations of "ذو الآلِباب" = the *albab's* possessors.

⁴² The word "يؤفون" from "الوفاء" = "التمام" meaning gathering the last component of any obligation to make it a whole. So, "يؤفون" means they endeavor and gather the last part of an obligation and fulfill it.

⁴³ Linguistically the word "خاف" carries dual meanings: (1) fear and (2) know. Both meanings could apply.

⁴⁴ This is an Arabic tongue expression meaning His pleasure.

⁴⁵ The word "أقاموا" from "أقام" means upheld. But linguistically "أقام" means:

"أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً"

So, "أقاموا" means they: (1) *sustained*, in the sense of *continuedness* and *keep up* of all the prescribed obligations, as in this *Ayah* (S2: 3). Also "أقام" has another "sharey'ah" prescribed meaning of: (2) *called or upped to perform* the Prayer itself, as in the *Ayah*: "And when you^g were in them, then you^g upped for them (the second call for) the Prayer," (S4: 102). Note: Prayer and how to be done was established and revealed by Allah. Hence people do not establish Prayer they only maintain and perform it.

⁴⁶ That is *Paradise*^w of the Hereafter.^w

- ⁵² Some *linguists* suggest that **الحسن** is for the *face*, while **الجمال** is for the *parts of the body and other things*. See الهادي

30. Like *tha'leka* (*afar-that-it/that*)^x We sent you^g in an *Ummaten*^w (*people/generation*)^w *qad* (*already and affirmatively*) ceded^w of before it^w *Umamon*^w (*peoples-/generations*)^w to recite [*you*^s] on them which^x We revealed⁵³ to you^g while they^z unbelieve by *Ar-Rahman*; let-say [*you*^s]: He (*is*) my Lord, no an *elaha* (*a deity*) except Him, on Him I trusted and to Him (*is*) [*my*] repentance.^{x54}

كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ
مِنْ قَبْلِهَا أُمَمٌ لِيَتْلُوا عَلَيْهِمُ الَّذِي
أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ
بِالرَّحْمَنِ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ
عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ ﴿٣٠﴾

31. And had that a Qur'aan^x (*had been*): treaded by it^x the mountains, or *qutte'at* (*had been iteratively cut*)^w by it^x the Earth^w or (*had been*) spoken by it^x (*to*) the decedents,⁵⁵ rather for Allah (*is*) the command together; have not then cognized who^r believed they^z that if⁵⁶ Allah wills surely *hada* ([*He*] *would have divinely-guided*) the mankind together; and not cease who^r unbelieved they^z betides^w them by what *ssana'ao* (*carefully-crafted they*^z) a calamity^w or falls^w near their home^w until *ya'atee*^x (*betides-/eventuates*)^x Allah's promise; verily Allah not unfulfills the appointment.

وَلَوْ أَنَّ قُرْءَانًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ
قُطِعَتْ بِهِ الْأَرْضُ أَوْ كُفِيَ بِهِ الْمَوْتُ
بَلْ لِلَّهِ الْأَمْرُ جَمِيعًا أَفَلَمْ يَأْنِسْ
الَّذِينَ ءَامَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ
لَهَدَى النَّاسَ جَمِيعًا وَلَا يَزَالُ الَّذِينَ
كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ أَوْ
تَحُلُ قَرِيبًا مِّن دَارِهِمْ حَتَّى يَأْتِيَ وَعْدُ
اللَّهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ﴿٣١﴾

32. And *laqad* (*verily, already and affirmatively*) *istob'ze'a* (*had been affirmably jested*) by messengers^x of before you^g so I protracted for whom^r unbelieved they^z afterwards I took them, then how [was] [*My*] punishment.⁵⁷

وَلَقَدْ أَسْتَهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ
فَأَمَلَيْتُ لِلَّذِينَ كَفَرُوا ثُمَّ أَخَذْتَهُمْ
فَكَيْفَ كَانَ عِقَابِ ﴿٣٢﴾

33. Is then Who^p He (*is*) *Qa'emon* (*Ever-Maintainer*) over each self^w by what earned-she;^{y58} and they^z made for Allah partners (*deities*); let-say [*you*^s]: let-

أَفَمَن هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا
كَسَبَتْ وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُلْ سَمُّوهُمْ

⁵³ The word “أوحى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded); and “الوحي” is fire or king. See الهادي.

⁵⁴ The speaker's pronoun “ي” in “متاب” by Arabic (linguistic) Rule, is omitted, for “التخفيف,” = “alleviation, lightening” or *Ayat's* end harmony (rhyme). See إعراب القرآن، لمحمود صافي.

⁵⁵ Due to Arabic eloquence there is an omitted predicate clause here, which could be: *would have been this Qur'aan*. See القرطبي.

⁵⁶ The particle “لو” since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a “لو” amounts to “if” or “when.” See مغني اللبيب، ابن هشام.

⁵⁷ The speaker's pronoun “ي” in “عقاب” is omitted, for “التخفيف,” = “alleviation, lightening” or *Ayat's* end harmony (rhyme). See إعراب القرآن، لمحمود صافي.

⁵⁸ Here is an excellent example of Arabic eloquence, which is based on brevity and inference by deduction, as in this case where a predicate clause is omitted, as it is obvious to the well versed Arab. Speech brevity in Arabic is a supreme hallmark, e.g.: “ما قلّ و دلّ” meaning “least in words giving most meanings.” So, inference by deduction is well exemplified here. And what is appropriately omitted is: “like another not so doer.”

you^z name them; or *tona'bbe'o* ([you^z] *inform by piece-of-significant-and-availing-news*) Him by what [He] knows not in the Earth^w or as apparent of the say; rather (*had been*) adorned for whom^p unbelieved they^z their machination and they^z repelled a'n (*off*) the path; and whom^p Allah misleads surely for him (*is*) not a *haden* (*divine-guider*).

أَمْ تَتَّبِعُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ
أَمْ يَظْهَرُ مِنَ الْقَوْلِ بَلْ رُئِيَ لِلَّذِينَ
كَفَرُوا مَكْرَهُمْ وَصَدُّوا عَنِ السَّبِيلِ
وَمَنْ يَضِلَّ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٢٣﴾

34. For them a torment in the life^w (*of*) the world^w and surely the Hereafter's^w torment (*is*) *ashshaqqa* (*woe fuller*) and not for them from Allah of a protector.

لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ
الْآخِرَةِ أَشَقُّ وَمَا لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ ﴿٢٤﴾

35. The Paradise's^w like/example which^u (*had been*) promised the *muttaqoon* (*the reverentially guarders not to displease Allah*), run^w from under it^w the rivers, its^w *okolo* (*fruits/crops/morsel/edibles*) (*is*) a bider (*ever unchanging*) and its^w shade [*too*]; *telka*^w (*she-that-afar-it^w/it^w*) *aogba*^w (*ultimate-consequence*)^w (*of*) whom^r *ettaqaw* (*they had reverentially guarded not to displease Allah*) and the unbelievers' *aogba*^w (*is*) The Fire.^w

﴿٢٥﴾ مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ
تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ أُكُلُهَا
دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ
اتَّقَوْا وَعُقْبَى الْكَافِرِينَ النَّارُ ﴿٢٦﴾

36. And whom^r We gave them The Book^x they^z revel-/rejoice by what (*had been*) descended on you;^g and of the parties (*is*) who^p [he] disclaims some (*of*) it;^x let-say [*you*^s]: verily only I (*had been*) commanded to worship Allah and not partner (*deities*) I by Him; to Him I invite and to Him (*is*) [*my*] *ma'aabe*⁵⁹ (*willful-return*).

وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ
بِمَا أُنْزِلَ إِلَيْكَ وَمِنَ الْأَحْزَابِ مَنْ
يُبْكِرُ بَعْضُهُمْ قُلُوبًا أَمَرْتُ أَنْ أَعْبُدَ
اللَّهَ وَلَا أَشْرِكَ بِهِ ۚ إِلَيْهِ أَدْعُوا
وَالَيْهِ مَتَابٌ ﴿٢٧﴾

37. And like *tha'leka* (*afar-that-it/that*)^x We descended it^x (*harmoniously by*)⁶⁰ Arabic rule; and *la'en* (*if indeed*) *etta-ba'ata* (*you^g closely-followed*) their *ahwa*⁶¹ (*tendentious likings*) after what came (*to*) you^g of the knowledge; not for you^g from Allah (*neither*) [*of*] a *wa'leyen* (*guardian/ally*) nor (*of*) a preventer.

وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا وَلَئِنْ
اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ
الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا
وَاقٍ ﴿٢٨﴾

38. And *laqad* (*verily, already and affirmatively*) We sent

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ

⁵⁹ The word “المآب” has several meanings, such as: (1) return to the place of abode, (2) return to the source of authority (such as Allah, SWT) by way of repenting, all applying for entities with will. So it's a willful-return. See *الراغب*.

⁶⁰ See the Lexicon attached to this Translation for an elaborate exposition regarding this vital denotative and connotative word, describing the diction of The Qur'aan, (*harmoniously by*) Arabic rule., in short “حكما”= adverbial, since there is no way to *adverbially* express “حكما,” which must be done, so I chose (*harmoniously by*).

⁶¹ The word “هوئى,” translated as “(tendentious) liking,” which in and of itself could be good or bad noble or vile. The Messenger (SAWS) says that believe not anyone of you until his “هوئى” agrees with what I came with, i.e. the Qur'aan and *Hadeeth*.

messengers of before you^g and We made for them spouses (*nives*) and progeny^w and not [was] for a messenger to *ya'atee* (*produce/bring about [be]*) by an *Aya'ten*^w (*miracle/sign/proof*) except by Allah's leave; for every *ajalen*⁶² (*term-limit*) (*there is*) a book.

وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ ﴿٣٨﴾

39. Erases Allah whatever⁶³ [He] wills and [He] firms; and He has The Book's Mother.

يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَعِنْدَهُ أُمُّ الْكِتَابِ ﴿٣٩﴾

40. And if either [We] assuredly show you^g some (*of*) which^x [We] promise them, or *natawaffaka* (*assuredly [We] receive you^g while before dying*), then verily only on you^g (*is*) the announcement and on Us (*is*) the reckoning.

وَإِنْ مَا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوْفِّئَنَّكَ فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ ﴿٤٠﴾

41. Have [and]⁶⁴ not they^z seen, verily We *na'atee* ([We] *bring about*) the Earth^w [We] diminish it^w from its^w (*outlying*) borders; and Allah rules, no *mu'aqqeba*⁶⁵ (*successor-alternate*) for His rule; and He (*is*) swift (*in*) the reckoning.

أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا وَاللَّهُ يَحْكُمُ لَا مُعَقَّبَ لِحُكْمِهِ وَهُوَ سَرِيعُ الْحِسَابِ ﴿٤١﴾

42. And *qad* (*already and affirmatively*) they^z machinated who^r of before them; so for Allah (*is*) the machination together; knows [He] what earns each self^w and shall know the unbelievers for whom^a (*is*) the home's^w *aogba*^w (*ultimate-consequence*).^{w66}

وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ وَسَيَعْلَمُ الْكُفْرُ لِمَنْ عُقِيَ الدَّارِ ﴿٤٢﴾

43. And say who^r they^z unbelieved not you^g (*are*) a *mursalan* (*sent-messenger*); let-say [*you*^s]: sufficed by Allah *Shabeedan* (*Witnesser/Testifier*) between me and [between] you;^z and Who has The Book's knowledge.

وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ ﴿٤٣﴾

⁶² The word "الأجل" means term-limit, see اللسان.

⁶³ The particle "ما" is "إسم أو أداة شرط" = conditional noun/particle; or "ما" = "إسم موصول" = connective noun meaning that which. See الذر المصون، لـ احمد الحلب وإعراب القرآن، لمحمود صافي.

⁶⁴ The Arabic interrogative-castigatory particle "أولم" (implying negation) is made up of three parts (أ), (و), (لم) meaning: does it, referring to the fact, or sound logic of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an interrogative particle which takes precedence for beginning a sentence. See the Lexicon attached to this Translation for more elaboration.

⁶⁵ The word "مُعَقَّب" by itself has many meanings, but as an Arabic tongue expression, such as the phrase "مُعَقَّب الحكم" as in this Ayah "مُعَقَّب لحكمه" i.e. "Allah's rule," it means a "sequel-changer," i.e. to change the nature or annul the rule the rule after it had been issued or decided.

⁶⁶ The word "عقبى" means *ultimate-good-result*, commonly they say: عقبى لك i.e. *ultimate-good result* for you. +

آياتها
52
Ayahسُورَةُ إِبْرَاهِيمَ
Surato Ebraheema
(Abraham)ترتيبها
14
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. *Alif. Lam. Ra.*¹ A Book^x We descended it^x to you^g to [you^s] exit the mankind from the darknesses^w to the illumination^x by their Lord's leave to *Sseratte* (a single and specific Path of) The Mighty The Hameede² (He Who is multitudinously praised/He Who is iterative praiser).
الرَّ كِتَبٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطِ الْعَزِيزِ الْحَمِيدِ ﴿١﴾
2. Allah, Who for Him what (are) in the Heavens^w and what (are) in the Earth;^w and *waylon*³ (lengthy: stay in a valley in Hell/bane/woe) for the unbelievers for every affaken^x (slandorous-fabricator/specious concoctor)^x *atheemen* (repetitive sinner)^x of a severe torment.
اللَّهُ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ ﴿٢﴾
3. Who^r *yestahebbona* (they:^z questingly like/prefer)⁴ the life^w (of) the world^w over the Hereafter's^w and they^z repel a'n (off) Allah's path and *yabghonaba* (they^z earnestly-quest it^w) crookedly; those (are) in a far misguidance.^x
الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا أُولَئِكَ فِي ضَلَالٍ بَعِيدٍ ﴿٣﴾
4. And not We sent of a messenger except by his people's tongue, to manifest⁵ [be] for them; so misleads Allah whom^p [He] wills and *yahdey* ([He] divinely-guides) whom^p He wills; and He (is) The Mighty [The] *Hakeemo* (infinite *bekmah*⁶ Possessor).
وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلَّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِيَ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٤﴾
5. And *laqad* (verily, already and affirmatively) We sent *Mosa* (Moses) by Our *Aya'te*^w (miracles/signs/proof) that let-exit [you^s] your^t people from the darknesses^w to the illumination^x and let-[you^s] remind them by Allah's Days; verily in *tha'leka* (afar-that-it/that)^x surely (are) *Aya'ten*^w (*Aya'te*^w) for every *ssabbaren* (an ever/stout patience-endurer), *shakoren* (iterative thanker).
وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِآيَاتِنَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ ﴿٥﴾

¹ See the Lexicon attached to this Translation for commentary.

² The word "Hameed" = "حميد" linguistically means: (1) multitudinous praised and (2) multitudinous praiser.

³ Waylon is an Arabic word that has three distinct meanings: (1) lengthy: woe, bane; (2) a valley in the Hell Fire with intense heat that it melts every-thing that comes into it; (3) ruin.

⁴ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

⁵ The word "يُبَيِّن" means elucidates, clarifies, i.e. explains plainly Allah's message.

⁶ See the Lexicon attached to this Translation for "bekma."

6. And *edh* (*when/since*) said *Mosa* (*Moses*) for his people: let remember you^z Allah's boon^{w7} on you^b *edh* [*He*] delivered you^b from Pharaoh's *aal'e* (*family, house/kin/chiefs/followers*) [*they*] afflict you^b the ill torment; and *youthabbhehona* (*iteratively slaughter they*^z) yourⁿ sons and *yasta'hyo*⁸ (*they*^z affirmably-let-live) yourⁿ women; and in *tha'lekum* (*collective-afar-that*)^x (*is*) a great essay from yourⁿ Lord.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنْجَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيَذُبُّونَ آبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ ﴿٦﴾

7. And *edh* (*when/since*) *ta'aththana*⁹ (*iteratively proclaimed*) yourⁿ Lord, *la'en* (*if indeed*) you^c thanked, surely [*I*] assuredly¹⁰ augment you^c and *la'en* unbelieved you^c verily My torment (*is*) assuredly severe.

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾

8. And said *Mosa* (*Moses*): if you^z unbelieve you^f and who^p (*are*) in the Earth^w together, so verily Allah (*is*) assuredly¹¹ Rich *Hammeedon* (*He Who is multitudinously praised/He Who is a multitudinous praiser*).

وَقَالَ مُوسَىٰ إِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَأِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ ﴿٨﴾

9. Has not come (*to*) you^b *naba'o*¹² (*piece-of-significant-and-availing-news*) (*of*) who^r of before you:^z *Noohen's* (*Noah's*) people and *Aaden's* and *Thamooda's* and who^r of after them, knows them not except Allah, came^w (*to*) them their messengers^x by the evidences^w then *raddo*¹³ (*they*^z forthwith-retuned) their hands^w into their mouths¹⁴ and said they:^z verily we unbelieved in what you^z (*had been*) sent by it^x and verily we (*are*) in a doubt, of what [*you*^g] invite us to [*it*^x] suspect.¹⁵

أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمُ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ ﴿٩﴾

10. Said^w their messengers:^x is in Allah a doubt; the Heavens^w and the Earth's^w *Fatte're* (*innately-perfect-Originator*), [*He*] invites you^b to forgive [*for*] you^b [*He*] of yourⁿ offenses and tarries you^b [*He*] to *ajalen*¹⁶ (*term-limit*) *musamma*¹⁷ (*that which is designated*

﴿١٠﴾ قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ

⁷ See the *Lexicon* attached to this *Translation* for "ne'amah" ("boon").

⁸ See the *Lexicon* attached to this *Translation* for the effect of the letter *س* when added to a word.

⁹ The word "تَأَذَّنَ" = "أَكْثَرُ الْإِعْلَامِ، قَالَه سَيَبَوِيه" i.e. *iteratively proclaimed*. See التاج.

¹⁰ The "ل" in "لَأَزِيدَنَّكُمْ" and in "لَشَدِيدٌ" and "لَغَنِيٌّ" in *Ayah* # 8 below, all are *juratory* "ل" = "ال القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed in all cases by "assuredly."

¹¹ The "ل" in "لَغَنِيٌّ" is a *juratory* "ل" = "ال القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed by "assuredly".

¹² See the *Lexicon* attached to this *Translation* for "naba'a."

¹³ The word "فَرَدُّوا" is rooted in "رَدَّ" meaning *forthwith returned*; example the greeting must be "forthwith returned," as in: "And when (*had*) been greeted you^c by a greeting^w then let-you^z greet by better than it^w or let-forthwith-return it^w you^z?" (S4: 86).

¹⁴ The expression "returned their hands into their mouths" means out of rage towards the messengers, or by way of telling the messengers to "be quite" or "we are amazed at what you (messengers) are saying".

¹⁵ The word "مُرِيبٌ" here is "نَعْتٌ" = *epithet*, i.e. an "adjective," hence "suspect." See إعراب القرآن، محمود صافي. However, the word "suspect" could fit for a noun or an adjective.

¹⁶ The word "الاجل" means term-limit, see اللسان.

¹⁷ The word "musamma" is masculine, singular, subjective noun, meaning: *that which is designated and/or named*.

and/or named); said they:^z *en* (not) you^f (are) except humans like us, you^z want to repel us *a'n* (off) what [were] our fathers worshipping; so *otona* (let-come you^z to us) by an authority^x manifesters.^x

وَيُؤَخِّرَكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى
قَالُوا إِنَّا أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُونَ
أَنْ تَصُدُّونَا عَمَّا كَانَتْ يَدُكَ
عَابَاؤُنَا فَأْتُونَا بِسُلْطَانٍ مُّبِينٍ ﴿١٠﴾

11. Said^w to them their messengers:^x *en* (not) we except humans like you,^b [and,] but Allah *yamonno*¹⁸ ([He] *graces His boon*^w) on whom^p [He] wills of His *eba'de* (worshippers/submitters/slaves); and not [was] for us to *na'ateekum* (bring forth to you^b) by an authority except by Allah's leave and on Allah then let trust the believers.

قَالَتْ لَهُمْ رُسُلُهُمْ إِنَّا نَحْنُ إِلَّا بَشَرٌ
مِّثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ
يَشَاءُ مِنْ عِبَادِهِ وَمَا كَانَ لَنَا أَنْ
نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ وَعَلَىٰ
اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١١﴾

12. And what (*is*) for us that not we trust on Allah and *qad* (already and affirmatively) *hada* ([He] *divinely-guided*) us our paths and surely assuredly¹⁹ *nassbiro* (we hold on patiently) on what you^z bothered us; and on Allah then let trust the trusters.

وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ
وَقَدْ هَدَانَا سُبُلَنَا وَلَنْصِيرَكَ
عَلَىٰ مَا عَادَيْتُمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ
الْمُتَوَكِّلُونَ ﴿١٢﴾

13. And said who^r unbelieved they^z for their messengers:^x surely we assuredly²⁰ exit you^b from our land^w or surely assuredly²¹ you^z return [in] our sect/faith;^w then revealed²² to them their Lord: surely [We] assuredly perish the *dha'lemeena*²³ (injustice-doers).

وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ
لَنُخْرِجَنَّكُمْ مِنْ أَرْضِنَا أَوْ
لَتَعُوْدُنَّ فِي مِلَّتِنَا فَأَوْحَىٰ إِلَيْهِمْ
رَبُّهُمْ أَنَّهُ لَنْ يَكُنَ الظَّالِمِينَ ﴿١٣﴾

14. And surely assuredly²⁴ [We] domicile you^z the land^w from after them; *tha'leka* (afar-that-it/that)^x (*is*) for who^p [he] feared/knew²⁵ My Status/Standing²⁶ and [he] feared/knew [My] menace.²⁷

وَلَنُسَكِّنَنَّكُمْ الْأَرْضَ مِنْ
بَعْدِهِمْ ذَلِكَ لِمَنْ خَافَ مَقَامِي
وَخَافَ وَعِيدِ ﴿١٤﴾

15. And *istaftaha* (sought opening/overwhelming victory) they^z and disappointed every *jabbaren* (vigorous compeller/ever contumacious stubborn) perverse/obstinate.²⁸

وَأَسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ
عَنِيدٍ ﴿١٥﴾

¹⁸ The word "مَنْ" in "يَمُنُّ" means "نِعْمَةً يُنْعِمُهَا" That a "boon He *graces it*."

¹⁹ The "ل" in "لَنَصِيرَنَّ" is a *juratory* "ل" = "ال القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed here by "assuredly".

²⁰ Similarly the "ل" in "لَنُخْرِجَنَّكُمْ" and "لَتَعُوْدُنَّ" are all *juratory* "ل" = "ال القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed in all cases by "assuredly".

²¹ See footnote 19 above only for "لَتَعُوْدُنَّ".

²² The word "أَوْحَى" denotes at least *six* diverse meanings, all for communicating: *gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a commanded). And "الوحي" is *fire or king*. See *اللسان*.

²³ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See the *Lexicon* attached to this Translation.

²⁴ See footnote 19 above, except here with respect to: "لَنُسَكِّنَنَّكُمْ".

²⁵ The word "خَافَ" carries *dual* meanings: (1) *feared* and (2) *knew*. Both meanings could apply. See *اللسان*.

²⁶ The word "مَقَامِي" has *dual* meanings: (1) *status or majesty* and (2) *standing or presence*. Both could apply. And the idea here and Allah knows best is that whoever feared his standing before Me.

²⁷ The word "وَعِيدٌ" by Arabic (*linguistic*) Rule, has an omitted *speaker's pronoun* "ي", omitted, for "التخفيف" = "alleviation, lightening." See *إعراب القرآن، لمحمود صافي*.

²⁸ The word "عَنِيدٌ" = "obstinate" which is "نعت" = *epithet*, in grammatical term an "*adjective*" for "*jabbaren*." See *إعراب القرآن، لمحمود صافي*.

16. From beyond²⁹ him (*is*) Hell^w and [*he*] (*is to be caused to*) drink water^x ssadeeden (*blood and pus of the Hell's folks*).
مِّنْ وَرَآئِهِ جَهَنَّمُ وَيُسْقَىٰ مِنْ مَّاءٍ صَدِيدٍ ﴿١٦﴾
17. Yatajarra'ao³⁰ (*dislikably and iteratively sips*) it^x [*he*] and almost not (*easily*) swallows³¹ it^x [*he*]; and ya'atee (*approaches/comes to*) him the death from every place and not he (*is*) surely mayye'ten³² (*dying/dead*); and from beyond³³ him (*is*) a harsh torment.
يَتَجَرَّعُهُ وَلَا يَكَاذُ يُسِغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِنْ وَرَآئِهِ عَذَابٌ غَلِيظٌ ﴿١٧﴾
18. Example/parable (*of*) whom^r unbelieved they^z by their Lord their works (*are*) like ashes hardened^w by it^x the wind^w in a tempestuous day, not enable they^z of what they^z earned over a thing; tha'leka (*afar-that-it/that*)^x (*is*) the far the misguidance.
مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَىٰ شَيْءٍ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴿١٨﴾
19. Have not [*you*]^s seen that Allah created the Heavens^w and the Earth^w by the right; en (*if*) [*He*] wills undoes you^z [*He*] and ya'atee^x (*creates/causes to exist*)^x [*He*] by a new creation.
أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٩﴾
20. And not tha'leka (*afar-that-it/that*)^x (*is*) on Allah surely azeez³⁴ (*mighty/impracticable*).
وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿٢٠﴾
21. And appeared they^z for Allah together; then said the weaklings for whom^p istakebaro³⁵ (*they^z affirmed theirⁿ prideful haughtiness*) verily we were for you^b followers; so are you^f sufficers³⁶ a'n (*off*) us of Allah's torment of a thing; said they^z: had Allah bada (*divinely-guided*) us surely we (*would have*) hada (*divinely-guided*) you;^b equal on us whether we bewailed³⁷ or ssabarna (*we had held on patiently*), not for us of a maheessen (*an escape-place*).
وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْ هَدَّيْنَا اللَّهَ لَهَدَيْنَاكُمْ سَوَاءٌ عَلَيْنَا أَجْرُ عَنَّا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَّحِيصٍ ﴿٢١﴾

²⁹ The word “وراءه” in “وراءه” means:

(1) “القدام أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلاً: ويذرون وراءهم الآخرة.”

(2) “بعد الخلف، فخلق الشيء هو موخرته: مثلاً وراء الأكمة.”

(3) ولد الولد. So, here (1) or (2) could apply.

³⁰ The “يتجرعه” is to iteratively sip it dislikably, like a bitter medicine, or a defeat by an opponent, etc. See اللسان.

³¹ The word “يسيفه” is easily swallows it, but I know of no single English word for “يسيفه” other than easily-swallows. Hence the qualifying prefix of “easily” is in parenthesis, as it is surely implied and clearly inferred in “يسيفه” by definition but the word “easily,” is not explicitly stated in the text per se.

³² The whole expression: “And comes (*to*) him the death from every place and not he (*is*) surely mayye'ten (*dying*)” show the prolonged and many-sided torture which afflicts the individual in reference. Hence, all amounting to a lofty type of Arabic tongue expression for “prolonged and many-sided torture.”

³³ The word “beyond” here same as 29 above.

³⁴ The word “عزیز” has many meanings, among them are: mighty, impracticable, and infeasible.

³⁵ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

³⁶ The word “مغنون” has triple meanings: (1) sufficers, (2) enrichers, (3) benefiting.

³⁷ The word “جزعنا” of “جزع” has several meanings, among here: bewailed. See اللتاج.

22. And said the Satan, *lamma* (when/whence) the matter (had been) judged/finished,³⁸ verily Allah promised you^b the right's promise and I promised you^b then I unfulfilled³⁹ (for) you;^b and not [was] for me on you^b of an authority except that I invited you^b so *estajabtom*⁴⁰ (you^z compliantly-answered) for me; so let-not you^z blame me and let blame you^z yourⁿ selves;^w neither I am *mussrekhey* (succorer/sought-reliever of) you^b and nor you^f (are) *muss'rekhey* me; verily I unbelieved by what you^z partnered [me]⁴¹ of before. Verily the *dha'lemeena*⁴² (injustice-doers) for them (is) a painful torment.

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُمُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنَا بِمُصْرِخِخٍ إِلَيْكَ كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٢﴾

23. And (had been) admitted whom^r they^z believed and worked they^z the righteous-works^w paradises^w /gardens^w run^w from under it^w the rivers, immortals they^z (are) in it^w by their Lord's leave, their greeting^w in it^w (is): peace.

وَأُدْخِلَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَامٌ ﴿٢٣﴾

24. Have not seen [you^s] how struck Allah a parable^x/example^x a good^w word^w like a good^w tree^w its^w origin (is) firm and its^w [branch] (is) in the sky.^w

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿٢٤﴾

25. To'atee^w ([It^w] churns-out)^w its^w okola (fruits/crops-/edibles) every period by its^w Lord's leave; and strikes Allah the parables/examples for the mankind, *la'alla* (craving currently unavailable deed that-/perhaps) they bethink they.^z

تُؤْتِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾

26. And a parable/example (of) *khabeethaten* (wicked-/bad/ill-natured) word^w like a *khabeethaten* tree^w uprooted from the Earth's^w top, not for it^w of an abode.

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ ﴿٢٦﴾

27. Allah firms whom^r they^z believed by the say^{x43} the firm (immutable)⁴⁴ in the life^w (of) the world^w and in the Hereafter^w and Allah misleads the *dha'lemeena*⁴⁵

يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ ﴿٢٧﴾

³⁸ The word "قضى" in "قُضِيَ" bear the dual meanings of (1) judged, or (2) finished.

³⁹ The word "أخلف" mean he *unfulfilled his promise* (i.e. failed to fulfill his obligation).

⁴⁰ The word "استجبتم" is *answered plus made available what was requested*, i.e. "favorably-answered."

⁴¹ The letter "ن" in "أشركتمون" by Arabic (linguistic) Rule, is called "نون الوقاية أو العمداء، حيث لا يستغنى عنها" which precedes the speaker's pronoun "ي". The speaker's pronoun "ي" in "أشركتمون" is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's end harmony (rhyme)*. See *أعراب القرآن، لمحمود صافي*

⁴² The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice." See the *Lexicon* attached to this Translation.

⁴³ The commentators of the Qur'aan say that the "firm say" is: "لا إله إلا الله و أن محمدا رسول الله".

⁴⁴ That is *the stable, the firmly fixed* say. It is: "لا اله الا الله," translated as "No an *elaha* (a deity) except Allah." The word "الثابت" is "نعت للقول" so it is an *epithet, adjective* qualifying the say. See *أعراب القرآن، لمحمود صافي*

⁴⁵ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See the *Lexicon* attached to this Translation.

- (injustice-doers) and does Allah whatever⁴⁶ [He] wills. وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴿٢٧﴾
28. Have not seen [you^s] to whom^p substituted (i.e. *be-took*) they^z Allah's boon^{w47} (for) an unbelief and settled their people the home^w (of) the worthlessness. كَفَرُوا وَأَحْلَوْا قَوْمَهُمْ دَارَ الْبَوَارِ ﴿٢٨﴾
29. Hell^w *yasslawna*⁴⁸ (they^z be broiled on/by) it^w and wretched the abode. جَهَنَّمَ يَصْلَوْنَهَا وَيَنْسَوْنَ الْفَرَارِ ﴿٢٩﴾
30. And they^z made for Allah compeers to mislead they^z a'n (off) His path; let-say [you^s]: *tamatta'ao* (let-relish you^z the temporary worldly delight), so verily yourⁿ destiny (is) to The Fire.^w إِلَى النَّارِ ﴿٣٠﴾
31. Let-say [you^s] for My *eba'de* (worshippers/submitters/slaves) who^r they^z believed *youqehmo*⁴⁹ (to: they^z up-to-fulfill the prescribed obligations of) the Prayers^w and expend they^z of what *razaqna* (We provided/allotted) them secretly^x and overtly^w from before that *yaa'teya* (approaches/comes) a day^x neither a selling in it^x and nor *kehelalon* (ultimate-friendships). لَا بَيْعَ فِيهِ وَلَا خِلَالٌ ﴿٣١﴾
32. Allah, [Who] created the Heavens^w and the Earth^w and [He] descended from the sky^w water^x then *akbraja* ([He] produced/emerged) by it^x of the *thamara'te*^w (yields/crops)^w a *rez'qan*^x (provision/victuals for sustenance/rain)^x for you^b and [He] subjugated for you^b the *folka*^w (ship/ships)^w to run^w in the sea by His command and [He] subjugated for you^b the rivers. اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ وَسَخَّرَ لَكُمْ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمْ الْأَنْهَارَ ﴿٣٢﴾
33. And subjugated [He] for you^b the sun^w and the moon^x *da'ebay'ne*⁵⁰ (both wontedly-successors) and subjugated [He] for you^b the night and the *naha're* (between sunrise and sunset). وَسَخَّرَ لَكُمْ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ ﴿٣٣﴾
34. And *aa'takum* ([He] accorded/gave you^b) of all what you^c asked Him; and *en* (if) you^z count Allah's boon^{w51} not *tohssoha*⁵² (comprehensively reckoned it^w وَإِن تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا

⁴⁶ The particle “ما” is “إسم أو أداة شرط” = conditional noun/particle; or “ما” = “إسم موصول” = connective noun meaning *that which*. See الذر المصون، لـ احمد الحلب وإعراب القرآن، لمحمود صافي.

⁴⁷ See the *Lexicon* attached to this Translation for “ne'amah” (“boon”).

⁴⁸ The word “يصلون” transliterated “yasslawna” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.

⁴⁹ The word “أقام” = upheld. Linguistically “أقام” means:

“أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً”

So, “أقام” means they: (1) *uphold/fulfill*, in the sense of *continuedness* and *keep up* of all the prescribed obligations, of the Prayer. (2) *Called or upped to perform* the Prayer itself. Note: Prayer and *how to be done* was established and revealed by Allah. Hence people do not establish Prayer they only uphold/maintain and perform it.

⁵⁰ The word “دائبين” there is no English equivalent for it *per se*. However, closest to it could be “both continuously-successors,” as “successor” alone could stand for: “خالف، عاقب، وارث.” So, qualifying successors with “continuously” imparts corrects inference, and eliminates the ideas of: “خالف، عاقب، وارث” all together.

⁵¹ See the *Lexicon* attached to this Translation for “ne'amah” (“boon”).

you^u; verily the mankind (*is*) surely *dbalomon*,⁵³ (*iterative injustice-doer*) *kaffaron*⁵⁴ (*ever/stout ingrate*)

إِنَّكَ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ ﴿٢١﴾

35. And *edh* (*when/since*) said *Ebraheemo* (*Abraham*): my Lord let-make [*You^s*] this, the *balada* (*region-/settlement*) secure and let-far-side⁵⁵ me [*You^s*] and my sons to [*we*] worship the idols.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ﴿٢٢﴾

36. My Lord: verily they^y, assuredly misled^w many of the mankind; so who^a [*he*] followed me, so verily he (*is*) of me and who^a [*he*] disobeyed me, so verily You^g (*are*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).

رَبِّ إِنَّهُمْ أَضَلَّلَنِي كَثِيرًا مِّنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ ﴿٢٣﴾

37. (O), our Lord: verily I settled of my progeny^w by a valley other than possessor (*of*) *zar'en* (*crops about to be harvested/sprouts*) at Your House The Sacred; (O), our Lord: to *youqeymo*⁵⁶ (*they^z up-to-fulfill the prescribed obligations of*) the Prayer^w they,^z so let-make [*You^s*] *afedatan* (*hearts/minds*) of the mankind *tahwee*⁵⁷ (*to fleetly-fall coming*) to them and let-provide them [*You^s*] of the *thamara'te^w* (*yields/crops*)^w *la'allā* (*craving currently unavailable deed that/perhaps*) they, thank they.^z

رَبَّنَا إِنِّي أَصْكْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْعَدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِّنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٢٤﴾

38. (O), our Lord: verily You^g know what we conceal and what we disclose, and not hides on Allah of a thing in the Earth^w and nor in the sky.^w

رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا يَخْفَىٰ عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٢٥﴾

39. The praise (*is*) for Allah, [Who] granted for me on⁵⁸ the *keba're* (*agedness/oldness*) *Ismaela* (*Ishmael*) and *Is-haqa* (*Isaac*); verily my Lord (*is*) surely *Sameeo* (*Acute-Hearer/Enabler of others to hear/favorable Answerer to*) the prayer.

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ ﴿٢٦﴾

40. My Lord: let-make me [*You^s*] the Prayer's^w maintainer and of my progeny^w [*too*]; our Lord: and *taqabba*⁵⁹

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ

⁵² The word "أَحْصَى" is *comprehensively reckoned*, i.e. *accounted for from all aspects*, not the simple *enumeration*. See البصائر.

⁵³ See the *Lexicon* attached to this *Translation* for "ظالم", "ظلم", "كثير الظلم" = "iterative injustice-doer" and "أظلم" = "wronger."

⁵⁴ The word "كفار" strongly intensive singular masculine noun meaning: he who is *ever/stout ingrate*.

⁵⁵ The word "اجنبني" means *disperse me, put me aside or side me off*, i.e. اصرفني و ابعديني جنباً اي غريباً.

⁵⁶ See footnote 2723 above regarding *maintain*.

⁵⁷ The word "تهوي" means: *fleetly (quickly) fall on or come down to...* As "الهوي" = "سرعة الفعل". See الهادي.

⁵⁸ The prepositional Arabic article "على" = "on" has many meanings, among them: (1) "المصاحبة" = *accompaniment* and (2) "الاستعلاء" = *superiority or being on top*. In this case "على" is used, and Allah knows best, to mean: *on top of the fact, or despite the fact, or prevailing on the fact* of "old age" procreation was still possible. Because of Allah's say so.

⁵⁹ The word used in The Qur'aan is "تقبل" not "اقبل" = *accept*. Thus, "تقبل" means *accept with clemency or* =

- (let-clemently accept [You^s]) [my]⁶⁰ invocation/prayer. رَبِِّّي رَبَّنَا وَتَقَبَّلْ دُعَاءَ ٤٠
41. (O), our Lord: let-forgive for me [You^s] and for my begetter-parents and for the [believers] day *ya-qumo* (*ups-to-fulfill*)⁶¹ the reckoning. رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ٤١
42. And let-not assuredly [you^s] count Allah (*is*) a neglecter *a'n* (*regarding*) what work the *dha'lemoona*⁶² (*injustice-doers*); verily only [He] delays them for a day^x gaze in it^x the sights. وَلَا تَحْسَبَنَّ اللَّهَ غَفْلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ ٤٢
43. *Mubtt'eena* (*hasteners-gazers and extended necks*) *muq'ne'ey* (*raisers of their heads*) they^z not *yartaddo* (*forthwith-returns*) to them their glance and their *afedato*⁶³ (*hearts/minds*) (*are*) *hawa* (*empty/vacuous*). مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ ٤٣
44. And let-warn [you^s] the mankind (*about a*) day^x (*during which*) *ya'atee*^x (*approaches/comes*)^x them the torment then say who^r *dbalamo*⁶⁴ (*they^r wronged*): our Lord let-tarry us [You^s] to a near *aja'len*⁶⁵ (*term-limit*), we answer Your^g invitation and *natta'be'o* (*[we] closely-follow*) the messengers; did [and]⁶⁶ not had *aqsamtom* (*oathed you^c*) of before not for you^b of a cessation. وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَى أَجَلٍ قَرِيبٍ نُجِبِ دَعْوَتَكَ وَنَتَّبِعِ الرُّسُلَ أَوَلَمْ تَكُونُوا أَقْسَمْتُمْ مِّنْ قَبْلُ مَا لَكُم مِّن زَوَالٍ ٤٤
45. And dwelled you^z in dwellings (*of*) whom^r *dbalamo*⁶⁷ (*they^r wronged to*) their selves^w and manifested for you^b how We did by them and We struck for you^b the parables/examples. وَسَكَنتُمْ فِي مَسْكَانِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَنَبَّيْتُ لَكُم كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ الْأَمْثَالَ ٤٥

= *mercifulness*, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be *fully worthy* of Allah's acceptance; or the work itself is somewhat *deficient, not perfect and complete*. So, Allah is besought to accept it *as is*, with the already known *shortcomings* it may have therein. So Allah *accepts* it by His *clemency*. So, تَقَبَّلْ = let-clemently accept [You^s].

⁶⁰ The speaker's pronoun "ي" in "دُعَاءَ" by Arabic (*linguistic*) Rule, is *omitted*, for "التخفيف", = "alleviation, lightning" or *Ayat's* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي

⁶¹ The word "يقوم" = "up" = "get up or rise" (*in the intransitive sense*), i.e. *happen*.

⁶² The "الظالمون" = "the injustice-doer," as "الظلم" = "injustice."

⁶³ The Arabic word "الأفئدة" is plural of "فؤاد," thus "الأفئدة" = hearts/minds.

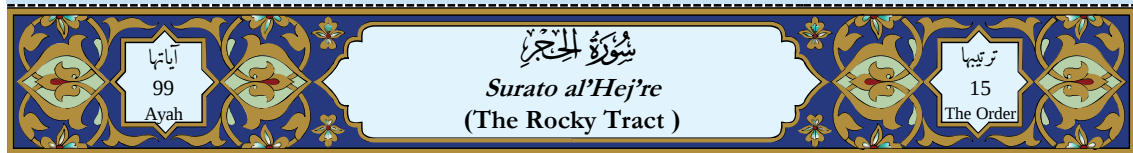
⁶⁴ See the *Lexicon* attached to this Translation for "الظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged."

⁶⁵ The word "الأجل" means term-limit, see اللسان.

⁶⁶ The Arabic interrogative-castigatory particle "أولم" (implying negation) is made up of *three parts* (أ), (و), (لـ) "أولم," meaning: does *it*, referring to the *fact*, or *sound logic* of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an *interrogative* particle which takes *precedence* for beginning a sentence. See the *Lexicon* attached to this Translation for more elaboration.

⁶⁷ See footnote 62 regarding "الظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged."

46. And *qad* (already and affirmatively) machinated they^z their machination and Allah has their machination^x and *en* (albeit) [was] their machination *letaẓola* (to terminate/cease) from it^x the mountains. وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَتْ مَكْرُهُمْ لِيَرْزُلَ مِنْهُ الْجِبَالُ ﴿٤٦﴾
47. So let-not assuredly reckon [you^s] (that) Allah (is) *mukh-lefa* (not-fulfiller [He]) (of) His promise (to) His messengers; verily Allah (is) Mighty, revenge-possessor. فَلَا تَحْسَبَنَّ اللَّهَ مُخْلَفًا وَعَدِيهِ رُسُلَهُ إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ ﴿٤٧﴾
48. Day the Earth^w (is to be) substituted other than the Earth^w and the skies^w [too] and appeared/outstood for Allah, The One [The] *Qabha're* (Ever/Stout Subduer). يَوْمَ يُبَدِّلُ الْأَرْضَ غَيْرَ الْأَرْضِ وَالسَّمَوَاتِ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿٤٨﴾
49. And [you^s] see the criminals, then-day *mugrraneen* (iteratively⁶⁸ bounded/paired) in the fetters. وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقْرَنِينَ فِي الْأَصْفَادِ ﴿٤٩﴾
50. Their *sarabeelo* (raiments/mail) (are) of pitch; and overlays their faces the fire.^w سَرَابِيلُهُمْ مِنْ قَطَرَانٍ وَتَعْشَىٰ وُجُوهُهُمُ النَّارُ ﴿٥٠﴾
51. To requite Allah each self^w what it^w earned;^w verily Allah (is) swift (in) the reckoning. لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٥١﴾
52. This (is) an announcement^x for the mankind and to (be) warned they^z by it^x and to know they^z that only He (is) *Elahon* (Deity) One, and to *yadhdhak-kara* (repetitively-remnisce), the *alba'be*⁶⁹ (the hearts-intellects) possessors. هَذَا بَلَغٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌُ وَاحِدٌ وَلِيَذْكُرُوا لَوْ أَنَّهُمْ إِلَّا بَلَّابُونَ ﴿٥٢﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. *Alif Lam Ra*.¹ *Telka*^w (she-that-afar-it^w/those^w) (are) The Book's^x *Aya'te*^w (Qur'aan's statements) and a Qur'aan manifester. أَلَمْ يَكُنْ لَكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ مُبِينٍ ﴿١﴾

⁶⁸ The word "مقرنين" for "التكثير" see البصائر والتاج.

⁶⁹ See the *Lexicon* attached to this *Translation* for "نوالالباب" = the *albab's* possessors. +

¹ See the *Lexicon* attached to this *Translation* for commentary.

2. Often² when^o long³ who^r unbelieved they^z if they^z رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ ﴿٢﴾
were Muslims.
3. Tharr⁴ ([you^s] let-alone/forsake) them eat they^z and يَأْكُلُوا وَيَتَمَتَّعُوا
yata-mattaa⁵ (let them relish the temporary worldly de-
lights) and yulbe (entertainingly-preoccupy/distract) them وَيُلْهِهُمْ أَلَمَلٌ فُتُوفَ يَعْلَمُونَ ﴿٣﴾
the hope; so they^z will know.
4. And not We perished of a village^w except for it^w a وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا
book ma'aloomon⁶ (that which is known). كِتَابٌ مَعْلُومٌ ﴿٤﴾
5. Not surpasses of an Ummaten^w (generation/ community)^w مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا
its^w ajala⁷ (term-limit) and nor yasta'akherona⁸ (affirmably يَسْتَخِرُونَ ﴿٥﴾
slacken tarrying they^z).
6. And they^z said: ya'ayyaha (O, you^g) who^x nazzalna (had وَقَالُوا يَتْلِيهَا الَّذِي نَزَّلَ عَلَيْهِ
been iteratively descended) on him The Thekra (Qur'aan) اَلَّذِكْرُ إِنَّكَ لَمَجْنُونٌ ﴿٦﴾
verily you^g (are) surely a maniac.⁹
7. Lawma¹⁰ (why do not) ta'ateena^x ([you^s] produce/cause to لَوْ مَا تَأْتِينَا بِالْمَلَكَةِ إِنْ كُنْتَ
descend for us)^x by the angels, en (if) you^g were of the مِنَ الصَّادِقِينَ ﴿٧﴾
ssa'deena (always truth renderer).
8. Not nonazzelna (repetitively descend) [We] the angels ex- مَا نُنَزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ
cept by the right, and not they^z were then وَمَا كَانُوا إِذَا مُنْظَرِينَ ﴿٨﴾
mundhareena¹¹ (ones given reprieve).
9. Verily We, nazzalna (We repetitively descended) The إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ
Thekra^x (Qur'aan)^x and verily We (are) for it^x surely حَافِظُونَ ﴿٩﴾
keepers-up.¹²

² The word "رُبَّمَا" in "رُبَّمَا" is an article of multiplicity, meaning "often." Some say it is for "paucity," meaning "little." However, currently, "رُبَّمَا" came to mean perhaps. See القُرطبي and الهادي. What must be noted is that some time, by way of elegance and eloquence, in Arabic one explicitly expresses what he implicitly means by its opposite.

³ The word "يَوَدُّ" translated as "longs" means an earnest, heartfelt desire, especially for something beyond reach. That is to say: what many long for is not going to happen.

⁴ The word "tharr" = "let alone, forsake" has no English equivalent per se, so we transliterate and parenthetically explain.

⁵ See the Lexicon attached to this Translation for this word, generally meaning: taking temporary advantage of the worldly pleasures.

⁶ The word "ma'aloom" = "مَعْلُومٌ" is a subjective, singular, noun. No English correspondent for it.

⁷ The word "الأجل" means term-limit, see اللسان.

⁸ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

⁹ The word "مجنون" is a noun corresponding to "maniac" rather than "insane" = an adjective.

¹⁰ The two words "لو ما" = "لو لا" = "هلا." When "لو ما" precedes a present tense verb that means to urge and reproach. See Arabic Grammar books or القُرطبي in his explanation to this Ayah.

¹¹ The word "منظرين" is a plural objective noun for which there is no English equivalent, they who are reprieved.

¹² The word "حافظون" is rooted in "حفظ" which is "kept-up" not just "kept, or maintained," or even =

10. And *laqad* (verily, already and affirmatively) We sent [of] before you^g in the [firsts'] (ancients') sects.¹³ وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شَيْعِ الْأَوَّلِينَ ﴿١٠﴾

11. And not *yaátehem* (comes to them) of a messenger except they^z were by him *yastab'zeona* (affirmably jesting/jesting). وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿١١﴾

12. Like *tha'leka* (afar-that-it/tht)^x [We] thread it^x in the criminals' hearts. كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿١٢﴾

13. Not believe they^z by it^x and *qad* (already and affirmatively) ceded^w the dispensation^w (of) [firsts] (ancients). لَا يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ ﴿١٣﴾

14. And had We opened on them a door from the Heaven^w so *dbhallo* (they^z continued/kept) in it^w *ya'arojona* (curvilinearly ascend they^z). وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ ﴿١٤﴾

15. Surely (then would have) said they:^z verily only (had been) closed our visions, rather we (are) people *mas'boorona* (we had been bewitched). لَقَالُوا إِنَّمَا سُكِّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَسْحُورُونَ ﴿١٥﴾

16. And *laqad* (verily, already and affirmatively) We made in the Heaven^w zodiacs and We adorned/bedecked it^w for the beholders. وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ ﴿١٦﴾

17. And We kept-up¹⁴ it^w from every Satan *rajeemen* (one who is ever multitudinously stoned). وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ ﴿١٧﴾

18. Except whom^p *istaraga*¹⁵ ([he] stealthily stole) the hearing then followed him a *she'habon* (flamer-star) manifester. إِلَّا مَنْ أَسْرَقَ السَّمْعَ فَاتَّبَعَهُ شِهَابٌ مُبِينٌ ﴿١٨﴾

19. And the Earth^w We extended it^w and We cast in it^w anchors¹⁶ (catches/fasteners/stabilizers) and We sprouted in it^w of everything *manẓoonen* (that which is balanced and proportioned). وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ ﴿١٩﴾

= "guarded." Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) (although he was small he could keep up with the larger boys in sports)." (Emphasis is added).

¹³ The word "شَيْع" = "sects" in the sense of a parties whose members mutually follow and succor each other.

¹⁴ The word "حَفِظْنَاهَا" is rooted in "حَفِظَ" see footnote 14 above regarding "حَفِظَ".

¹⁵ The expression "أَسْرَقَ السَّمْعَ" = "سمع مستخفياً", hence stealthily stole the hearing. See الهادي.

¹⁶ That is the mountains.

20. And We made for you^b in it^w livelihoods and whom^p not you^c (are) for him/it^x surely *ra'zeqeena* (giver of: provision/victuals for sustenance/rain). وَجَعَلْنَا لَكُمْ فِيهَا مَعْيِشَ وَمَنْ لَسْتُمْ لَهُمْ رِزْقِينَ ﴿٢٠﴾
21. And *en* (not) of a thing^x except We have its^x treasures and not *nonazzeelo* ([We] repetitively descend) it^x except by a *qada'ren* (fate/standard) *ma'aloomen* (that which known). وَأِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنْزِلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ ﴿٢١﴾
22. And We sent the winds^w impregnators;^w so We descended from the Heaven^w water^x then *asqay-nakum*¹⁷ (We availed its^x drinking) to you^b it;^x and not you^f (are) for it^x surely storers. وَأَرْسَلْنَا الرِّيحَ لَوْفِحَ لَوْفَحٍ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ ﴿٢٢﴾
23. And verily We, surely [We] quicken and *nomeeto*¹⁸ (We deaden); and We (are) The Heirs. وَأِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ ﴿٢٣﴾
24. And *laqad* (verily, already and affirmatively) knew We the *mustaq'demeena*¹⁹ (affirmed-antecedents) of you^b and *laqad* (verily, already and affirmatively) knew We the *must'akhereena* (slackened-tarriers). وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَخْرِينَ ﴿٢٤﴾
25. And verily your^t Lord He throngs them; verily He (is) *Hakeemon*²⁰ (infinite *bekmal*²¹ Possessor) Omniscient. وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿٢٥﴾
26. And *laqad* (verily, already and affirmatively) We created the mankind of *ssalssa'len* (dry-clay) of *hama'en* (dark-odorous-ooze) *masnoonen* (dark fermented ooze which is smoothened). وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمَلٍ مَسْنُونٍ ﴿٢٦﴾
27. And the Jann^x (plural of Jinn) We created it^x of before of the hot wind's fire.^w وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُورِ ﴿٢٧﴾
28. And *edh* (when/whence) said your^t Lord for the angels: verily I am creating a human of *ssalssa'len* (dry-clay) of *hama'en* (dark-odorous-ooze) *masnoonen* (dark fermented ooze which is smoothened). وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ صَلْصَالٍ مِنْ حَمَلٍ مَسْنُونٍ ﴿٢٨﴾
29. So *edha* (if/when) *sanwaytoho* (I erected/evened/set him), and I blew in him of My *Rou'he* (Soul), then let-fall you^z for him kowtowing. فَإِذَا سَوَّيْتُهُ، وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٢٩﴾

¹⁷ The word “أسقيناكم” rooted in “أسقى” and not “سقى.” And “أسقى” means availed water for drinking. See الراغب.

¹⁸ The word “أَمَات” in “نُمِيتُ” is the transitive verb to deprive of life. See Merriam Webster's Unabridged Dictionary.

¹⁹ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

²⁰ See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

²¹ See the Lexicon attached to this Translation for “bekma.”

30. So kowtowed the angels all (of) them wholes. فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٣٠﴾
31. Except Iblis *aba*²² (categorically refused) [he] to be [he] with the *sa'jedeena* (they that are kowtowing). إِلَّا إِبْلِيسَ أَبَىٰ أَنْ يَكُونَ مَعَ السَّاجِدِينَ ﴿٣١﴾
32. Said [He]: O, Iblis, what (is) for you^g that not [you^s] be with the *sa'jedeena* (kowtowing-they). قَالَ يَبْنَائِيلُ مَا لَكَ أَلَّا تَكُونَ مَعَ السَّاجِدِينَ ﴿٣٢﴾
33. Said [he]: not [was] [I] to kowtow for a human You^g created him of *ssalssa'len* (dry-clay) of *hama'en* (dark-odorous-ooze) *masnoon* (dark fermented ooze which is smoothened). قَالَ لَمْ أَكُنْ لِأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ صَلْصَلٍ مِنْ حَمَلٍ مَسْنُونٍ ﴿٣٣﴾
34. Said [He]: so let-egress [you^s] from it^w so verily you^g (are) *rajeemon* (one who is ever multitudinously stoned). قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٣٤﴾
35. And verily on you^g (is) the curse^w to the *Deen's*²³ (Requital's/Judgment's) Day. وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَىٰ يَوْمِ الدِّينِ ﴿٣٥﴾
36. Said [he]: my Lord then let-reprieve me [You^s] to a day (to be) resurrected they.^z قَالَ رَبِّ فَأَنْظِرْنِي إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿٣٦﴾
37. Said [He]: So verily you^g (are) of the *mundhareena* (they who are: deferred/reprieved). قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٣٧﴾
38. To [day] (of) the time the *ma'aloome* (that which is known). إِلَىٰ يَوْمِ أُلْقِيَ الْمَعْلُومِ ﴿٣٨﴾
39. Said [he]: my Lord, by what *aghawaytaney*²⁴ (You^g caused me to indulgently stray and be disappointed) surely I assuredly²⁵ adorn for them in the Earth^w and surely *aghweyannhum* ([I] assuredly cause them to indulgently stray and so be disappointed) wholes. قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٣٩﴾
40. Except Your^t *eba'de* (worshippers/ submitters/ slaves) of them the *mukhlaseend*²⁶ (they who are purified and saved). إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلَصِينَ ﴿٤٠﴾
41. Said [He]: this (is) *Sseratton* (single and a specific Path) on Me straight (it^x is). قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ ﴿٤١﴾
42. Verily My *eba'de* (worshippers/ submitters/ slaves) not for you^g on them an authority, except whom^p *ettaba'a* ([he] closely-followed) you^g of the *ghaveena*²⁷ (strayers because of fallacious belief resulting in disappointment). إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنْ اتَّبَعَكَ مِنَ الْغَاوِينَ ﴿٤٢﴾

²² The word *aba*=“أبَى” means categorically (absolutely, without exception) refused, i.e. not just simply refused.

²³ That is the Day of Judgment.

²⁴ The word “غَوَى” in “أَغْوَيْتَنِي” = “إِنَّهُمْ فِي الضَّلَالِ وَ خَابَ”، so he: indulgently strayed and was disappointed. See اللسان.

²⁵ The “ل” in “لَأُزَيِّنَنَّ” and “لَأُغْوِيَنَّهُمْ” are juratory “ل” = “الْقَسَمُ” amounting to= “التأكيد”, i.e. affirmation, expressed here in both cases by “assuredly”.

²⁶ The word “*mukhlaseen*” is objective, masculine, plural noun meaning: they that were selected by Allah for purity of their genuine nature and thus were provide safety and security from any punishment.

²⁷ The word “الغَاوِينَ” strayers because of fallacious belief resulting in disappointment for them. See اللسان والراغب.

43. And verily Hell^w (is) surely their appointment (as) wholes. وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿٤٣﴾
44. For it^w seven doors, for every door [of them] (is) a portion *magsoomon* (one that is allotted). هَٰذَا سَبْعَةُ أَبْوَابٍ لِّكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّقْسُومٌ ﴿٤٤﴾
45. Verily the *muttaqeena* (reverential guarders against Allah's displeasure) (are) in gardens^w and wells.^w إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿٤٥﴾
46. Let-enter it^w you^z by peace *aa'meneena* (self-safety-securers). ادْخُلُوهَا بِسَلَامٍ ءَامِينَ ﴿٤٦﴾
47. And wrested We what (is) in their hearts of rancor; brothers [they] (are) over couches mutually fronting (*tête-à-tête*). وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ ﴿٤٧﴾
48. Neither touches/betides them in it^w a fatigue and nor they (are) from it^w surely *mukbrajeena* (expellees). لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرِجِينَ ﴿٤٨﴾
49. *Nabbe'a* (let inform you^s by piece-of-significant-and-availing-news) My *eba'de* (worshippers/submitters/slaves) surely I, I The *Ghafooro* (iterative Forgiver), *Raheemo* (iterative mercy Giver). نَبِّئْ عِبَادِيَ أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴿٤٩﴾
50. And that My torment^{x28} it^x (is) the torment^x the painful. وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿٥٠﴾
51. And *nabbe'ahum* (let you^s inform them by piece-of-significant-and-availing-news), *a'n* (regarding) *Ebraheema's* (Abraham's) guests. وَنَبِّئُهُمْ عَنِ ضَيْفِ إِبْرَاهِيمَ ﴿٥١﴾
52. *Edb* (when/since) they^z entered on him and said they: peace; said [he]: verily we (are) of you^b *wajeloona*²⁹ (they who are apprehensive). إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجِلُونَ ﴿٥٢﴾
53. Said they: let-not *tanyjal*³⁰ (feel you^s apprehensive); verily we *nobashsheroaka*³¹ ([we] tell pleasant tidings to you^s) by an omniscient *gholamon*³² (boy). قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ ﴿٥٣﴾
54. Said [he]: have you^c *bashsharto*³³ (tell pleasant tidings to) me albeit that touched/betided me the agedness; so by what *tobasheroona*³⁴ (you^f tell pleasing tidings to [me]). قَالَ أَبَشَّرْتُمُونِي عَلَىٰ أَنْ مَسَّنِيَ الْكِبَرُ فِيمَ يُبَشِّرُونِ ﴿٥٤﴾

²⁸ The word “عَذَاب”= “torment” is a singular, masculine, subjective noun in the Arabic language.

²⁹ The word “وَجِلُونَ” = “*wajeloona*” is a quasi-adjective noun (صفة مشبهة), see إعراب القرآن، لمحمود صافي والبصائر. There is no English equivalent for such a word *per se*. It means: *they who are apprehensive*.

³⁰ The word “تَوْجَلْ” is a present tense meaning “feel apprehensive,” see the previous footnote above, 2712.

³¹ The word *nobashshara* = “نُبَشِّرُ” has no English equivalent *per say*. So, we resort to transliteration and parenthetical explanation. It is a present tense verb where a speaker is telling another to tell pleasant tidings, albeit surely not all of the times pleasing to some recipients. As some times “grievous” tiding could be the case. Clearly demeritorious people do not deserve any pleasant tidings, except by way of sarcasm. As raising their expectations and suddenly plunging it deep into the abyss of dismality is very fitting for them.

³² The word “*gholamon*” means (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/slave.

³³ Ibid.

³⁴ The letter “ن” in “نُبَشِّرُونَ,” by Arabic (linguistic) Rule, is called “نون الوقاية او العماد، حيث لا يُستغنى عنها” which precedes the speaker's pronoun “ي” The speaker's pronoun “ي” in “نُبَشِّرُونَ” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's* end harmony (rhyme). See إعراب القرآن، لمحمود صافي

55. Said they:^z *bashsbarnaka*³⁵ (we told pleasant tidings to you^g) by the right/truth, so let-not be [you^s] of the despondents. قَالُوا بِشْرَتَكَ بِالْحَقِّ فَلَا تَكُنْ مِنَ الْقَنِيطِینَ ﴿٥٥﴾
56. Said [be]: and who^a [be] desponds of his Lord's mercy^w except the strayers. قَالَ وَمَنْ يَنْقُطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ ﴿٥٦﴾
57. Said [be]: then what (is) yourⁿ *khattbo* (serious-matter), O, you the *mursaloona* (sent-messengers). قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٥٧﴾
58. Said they:^z verily we (had been) sent to a people, criminals. قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٥٨﴾
59. Except *aala*³⁶ (family/house/kin) (of) Lootten (Lott) verily we surely (are) *munajjo* (iteratively deliverers of) them wholes. إِلَّا ءَالَ لُوطٍ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ ﴿٥٩﴾
60. Except his [woman] (i.e. wife) we correlated³⁷ verily she (is) surely of the *gha'bereena*^x (residuals/remnants)^x. إِلَّا أَمْرَانَهُ. قَدَرْنَا إِنَّمَا لِمَنِ الْغَنِيَّینَ ﴿٦٠﴾
61. So *lamma* (when/whence) came *aala* (family/house/kin) (of) Lootten (Lott) the *mursaloona* (sent-messengers). فَلَمَّا جَاءَ ءَالَ لُوطٍ الْمُرْسَلُونَ ﴿٦١﴾
62. Said [be]: verily you^b (are) a people *munkaroona* (unknown folks). قَالَ إِنَّكُمْ قَوْمٌ مُّكَرُونَ ﴿٦٢﴾
63. Said they:^z rather we came (to) you^g by what they^z were in it^x dubitating they.^z قَالُوا بَلْ جِئْتَنَا بِمَا كَانُوا فِيهِ يَمْتَرُونَ ﴿٦٣﴾
64. And *aa'taynaka* (we came from afar to you^g) by the right, and that verily we (are) *ssadeqeena* (always truth enforcers). وَأَتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ ﴿٦٤﴾
65. Therefore, as're (let-[you^s] nocturnally-ambulate/travel) by your^f family^w by a segment of the night and *ettabe'a* (let-closely-follow [you^s]) their rears and let not *yaltafit* (side-glance) an *abadon*³⁸ (lone/any-one) of you^b and let-proceed you^z whence (to be) commanded you.^z فَاسْرِبْ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ وَلَا يَلْتَفِتْ مِنْكَ أَحَدٌ وَامْضُوا حَيْثُ تُؤْمَرُونَ ﴿٦٥﴾
66. And We judged (revealed/conveyed) to him *tha'leka* (afar-that-it/that)^x the matter, that *da'bera*³⁹ (rear-most/last of) those (people) (is) *maqtoo'on* (to be cut off/to be rooted away) *mussbebeena* (as they reach morning). وَفَضَّلْنَا إِلَيْهِ ذَٰلِكَ الْأَمْرَانَ دَابِرَ هَٰؤُلَاءِ مَقْطُوعٌ مُّصْبِحِينَ ﴿٦٦﴾

³⁵ See the *Lexicon* attached to this Translation for *bashsbarna/youbashsharo/mubasberon*=بَشْرًا يُبَشِّرُ أُمَّيَشْرُ.

³⁶ The word "آل" has many meanings, among them: (1) the distant indistinguishable human apparition, (2) the family of a person, i.e. wife and children, (3) the chiefs or the notables of a family, (4) the followers of a certain leaders. It is used to *ennoble* and *dignify*.

³⁷ The word "قَدَر" has several meaning, among them "measured" or correlated one thing with another as *having the corresponding characteristics*.

³⁸ See the *Lexicon* attached to this Translation regarding "أَحَدٌ."

³⁹ The expression, as in this *Ayah*: "Then cut off last (of) the people"="قَطَعَ دَابِرَ الْقَوْمِ" meaning *uprooted the last person of such people*.

67. And came the city's^w folks^w *yestabsheroona*⁴⁰ (they seek pleasant tidings) (i.e. rejoicing for the new arrivals). ﴿١٧﴾
68. Said [he]: verily these (are) my guests, so let-not you^z scandalize [me].⁴¹ ﴿١٨﴾
69. And *ettago* (let reverentially guard you^x not to displease) Allah and let-not you^z disgrace [me].⁴² ﴿١٩﴾
70. Said they:^z Have [and]⁴³ not [we] restrained you^g *قالوا أولم ننهك عن العلَمِين* ﴿٢٠﴾
a'n (regarding) the worlds.
71. Said [he]: these (are) my daughters, en (if) you^c were doers. ﴿٢١﴾
72. By *aamroka* (your^t life/ religion) verily they (are) assuredly⁴⁴ in their inebriety/intoxication addling they.^z ﴿٢٢﴾
73. So took-she^y them the shriek-she^y *mushreqeena*⁴⁵ (as they entered the full sunshine after sunrise). ﴿٢٣﴾
74. So We made its^w height its^w bottom and We ill-rained⁴⁶ on them stones^{w47} of *Sejjelen* (petrified clay). ﴿٢٤﴾
75. Verily in *tha'leka* (afar-that-it/that)^x surely (are) *Aya'ten*^w (miracles/ signs/ proofs) for the *mutawasseeena* (signa-seekers). ﴿٢٥﴾
76. And verily it^{w48} (is) surely by a path⁴⁹ sustainer. ﴿٢٦﴾
77. Verily in *tha'leka* (afar-that-it/that)^x surely (is) an *Aya'tan*^w (miracle/ sign/ proof) for the believers. ﴿٢٧﴾
78. And en (surely) [was] the *Ayka'te's*^w (thicket's^w) companions certainly (are) *dha'lemeena* (injustice-doers). ﴿٢٨﴾

⁴⁰ The word "استبشروا" means (a) he sought the pleasant tidings, or (b) Rejoice or show, by verbal, facial or bodily expressions gladness of pleasant tidings.

⁴¹ The letter "ن" in "تضحون", by Arabic (linguistic) Rule, is called "نون الوقاية او العماد، حيث لا يُستغنى عنها" which precedes the speaker's pronoun "ي." The speaker's pronoun "ي" in "تضحون" is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's* end harmony (rhyme). See إعراب القرآن، لمحمود صافي.

⁴² Ibid, only here regarding تخزون.

⁴³ The Arabic interrogative-castigatory particle "أولم" (implying negation) is made up of three parts (أ), (و), (لم) meaning: does it, referring to the fact, or sound logic of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an interrogative particle which takes precedence for beginning a sentence. See the Lexicon attached to this Translation for more elaboration.

⁴⁴ The "ل" in "للعمرک" is clearly juratory = "ل القسم" and the "ل" in "للقی" is also juratory = "ل القسم" amounting to = "التأكيد", i.e. affirmation, expressed here by "assuredly".

⁴⁵ The word "*mushrequeen*" means as they entered into the full sun shine immediately after sunrise, as sunrise = "الناج" and "الشروق" = full sunshine after sunrise. See التناج.

⁴⁶ In Arabic there is a distinction between "مطر" = rained, and "أمطر" = ill-rained, as "مطر" = في الخير and "أمطر" = في الشر. In this case "أمطر" is used. So for lack of "أمطر" in English, I chose ill-rained.

⁴⁷ The word "حجارة" = [she]-stones is plural of multiplicity vis-à-vis plural of paucity. So, lots and lots of stones.

⁴⁸ That is the doomed city.

⁴⁹ That is standing sustainably for all to see.

79. So We revenged from them and verily both⁵⁰ (of) *فَأَنزَلْنَا مِنْهُمْ لِقَامًا يُبِينُ*
 them (are) surely by a principal manifesters. ﴿٧٩﴾
80. And *laqad* (verily, already and affirmatively) denied
 the Hej're's (valley between Madeena and Syria) com-
 panions the *mursaleena* (sent-messengers). ﴿٨٠﴾
81. And *aa'tayna* (We accorded/given) them Our *Aya'te*^w
 (miracles/signs/proofs) then they^z were *a'n* (regarding)
 it^w shunners. ﴿٨١﴾
82. And they^z were carving of the mountains houses
aa'meneena (self-safety-securers). ﴿٨٢﴾
83. Then took-she^y them the shriek-she^y *mussbeheena*
 (as sun rise approached them). ﴿٨٣﴾
84. So not enriched/sufficed⁵¹ *a'n* (off) them what
 they^z were earning. ﴿٨٤﴾
85. And not We created the Heavens^w and the Earth^w
 and what (are) between them both except by the
 right; and verily The Hour^w surely (is) *aa'teyaton*^w
 (approaching/coming)^w so let-condone [you^s] the
 condonation the beautiful. ﴿٨٥﴾
86. Verily your^t Lord, He (is) The *Khallaqo* (multitudi-
 nous Creator), The Omniscient. ﴿٨٦﴾
87. And *laqad* (verily, already and affirmatively) *aa'taynaka*
 (We accorded/gave you^s) seven of the *mathaney*⁵² (recur-
 rent/*Qur'aan* Surah1) and The *Qur'aan*^x The Great. ﴿٨٧﴾
88. Let-not assuredly extend [you^s] your^t [both] eyes^{w53}
 to what *matta'na* (We had let relish the transitory world-
 ly delights) by it^x likes/kinds⁵⁴ of them and let-not
أَنزَوْجًا مِنْهُمْ وَلَا تَحْزَنَ عَلَيْهِمْ

⁵⁰ This is in reference to both townships of people of Lot, i.e. *Madyan* and the *Aykah*.

⁵¹ The word “اغنى” has triple meanings: (1) enriched, (2) sufficed, and (3) benefited. But “enriched” includes the three. As “enriched” made rich or richer, made fuller, more meaningful, or more rewarding, so “enriched” is superior.

⁵² Commentators of The *Qur'aan* are of different opinions as to the meaning of “the seven *mathaney*.” However, the majority seems to agree that it is the Opener-she^y, *الفاتحة*.

⁵³ The expression: “extended his both eyes”=“مد عينيه” means desired what someone else has.

⁵⁴ The word “ازواجاً” in this *Ayah*, linguistically and according to many *Qur'aan* commentators means: likes/ kinds., i.e. أمثال أو أصناف. See الطبري and اللسان.

sadden [you^s] on them and let-lower [you^s] your^t wing⁵⁵ for the believers.

وَأَخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٨٨﴾

89. And let-say [you^s]: verily I am the *nathero* (repetitive *warner*) the manifester.

وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ ﴿٨٩﴾

90. Just-as We descended on the portioners.⁵⁶

كَمَا أَنْزَلْنَا عَلَى الْمُقْتَسِمِينَ ﴿٩٠﴾

91. Who^r they^z made The Qur'aan^x *eedheena*⁵⁷ (that *which is dismembered*).

الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ﴿٩١﴾

92. So by your^t Lord, surely [We] assuredly⁵⁸ question them wholes.

فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾

93. *Amma* (regarding) what were they^z working.

عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٣﴾

94. So *issda'a* (let-promulgate [you^s]) by what [you^s] (are being) commanded and let-shun [you^s] a'n (off) the *mushbrekeena* (he-they who partner deities with Allah/ he-polytheists).

فَأَصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٩٤﴾

95. Verily We sufficed you^g the *mustab'ze'eena* (affirmable jesters/ affirmably-jesting they^z).

إِنَّا كَفَيْكَ الْمُسْتَهْزِئِينَ ﴿٩٥﴾

96. Who^r they^z make with Allah another *elahan* (a deity), then will know they^z.

الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ يَعْلَمُونَ ﴿٩٦﴾

97. And *laqad* (verily, already and affirmatively) [We] know surely you^g constricts your^t bosom by what they^z say.

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرَكَ بِمَا يَقُولُونَ ﴿٩٧﴾

98. So *sabbeh*⁵⁹ (let-say [you^s]: *subhana Allah*) by your^t Lord's praise and be [you^s] of the *sa'jedeena* (kounting-they^z).

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ ﴿٩٨﴾

99. And let-worship [you^s] your^t Lord until comes (to) you^g the *yaqeen*⁶⁰ (the inevitable certitude/ death).

وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿٩٩﴾

⁵⁵ The expression "[you^s] lower your wing" is lofty Arabic *tongue* expression meaning *show* "softness," kindness, or be "courteous towards" all are as *figurative* expressions, as the "wings" are the arms, *symbols of strength*. So when one "lowers" the arms the person makes them tucked to his sides indicating *respect* or *submission*.

⁵⁶ Qur'aan commentators vary as to the exact meaning of the word "المقتسمين," as it potentially bears more than one meaning: It could mean those who did *portion* (segment) The Qur'aan into *parts*, believing in some and *not* in the others. Or also it could mean "swearer-allies" those who swore as allies to gather their endeavor against Mohammad (SAWS) and his followers.

⁵⁷ The word "عضين" = "eedheen," rooted in "أى فَرَقَ إلى أجزاء" = *dismembering into parts*. Hence, they *dismembered* The Qur'aan. The Qur'aan is a single *whole*. When they pull off some parts (as they please) and choose to accept part(s) and leave other parts as unacceptable, what they were doing is *dismembering* it.

⁵⁸ he "ل" in "النسائين" is a *juratory*- "القسم" = "ل" amounting to= "التأكيد," i.e. *affirmation*, expressed by "assuredly".

⁵⁹ The phrase "subhana Allah," means: *hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of Allah*.

⁶⁰ That is death. +

آياتها
128
Ayahسُورَةُ النَّحْلِ
Surato An'Nah'le
(The Bees)ترتيبها
16
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. *Ata*¹ (*approached/sprung from afar*) Allah's command^x so let-not you^z affirmably hasten² it,^x *subhana*³ (*Allah is hallowedly and marvelously deemed transcending all defects-/and solemnly all stand in awe and utmost consecration of* Him, and *ta'aala* (*ever elevated [He]*) *amma* (*regarding*) what they^z partner (*deities with Him*).
2. *Younazzeelo* (*repetitively descends [He]*) the angels⁴ by the *Roohe*^{x5} (*His revelation/mercy/The Qur'aan*) of His command^x on whom^p [He] wills of His *ebad* (*worshippers/submitters/slaves*), that let-warn you^z surely it^{x6} (*is*), no an *elaha* (*a deity*) except Me, so *ettago'ne*⁷ (*let you^z reverently guard against the displeasure of Mine*).
3. [He] created the Heavens^w and the Earth^w by the right, *ta'aala* (*ever elevated [He]*) *amma* (*regarding*) what they^z partner (*deities with Him*).
4. [He] created the mankind of a *nutfja'ten* (*sperm-drop*)^{w8} then *edha* (*suddenly/whereas*) he (*is*) *kehasseemon* (*iterative antagonist*) manifest.

¹ The word "أتى" = *came/sprung from afar*. The commentators of The Qur'aan are of *two schools of thought* regarding "أتى," loosely for lack of a better term, translated as: "*came (sprung from afar) Allah's command.*" Some maintains that it is His *Message*: (i.e. The Qur'aan and the true Hadeeth). Others say that it is the *Day of Judgment* which is *approaching quickly* = *springing*, so with respect to Allah the *past*, the *present* and the *future* are *alike*. So we have to be ready for it *immediately*, always remembering that a day "*enda*" (*with respect to*) Allah is "*like one thousand year(s) of your reckoning*," as states (S22:47).

² That is its arrival.

³ The word "*subhanaho*" = "*سبحانه*" has *no* English equivalent. The word is made up of two parts: "*subhana*" and the pronoun "*ho*" = "*Him*." Wherever the word "*subhana*," or its *associates/inflections* such as "*سبحان*" or "*سبحانك*" occur all are *associated with the divine uniqueness* of Allah, see footnote 2643 above regarding *subhana*.

⁴ See the *Lexicon* attached to this *Translation* regarding the word "*الملائكة*" although in the *plural* what is meant is *one great and most eminent angel*, that of *Gabriel*, peace be upon him. The plural designation is to indicate his *eminence*.

⁵ It is stated in "*اللسان*" for the word "*ar-Roohe*" and "*ar-Rawh*" two *distinct* meanings: (1) *mercy* and (2) *Isa*, son of Mary (*Jesus*). However, "*ar-Roohe*" (*the Roohe*) there are at least *ten* distinct meanings: (1) *mercy*, (2) *soul*, (3) *The Qur'aan*, (4) *the revelation* (Qur'aan or any other divine message), (5) *the Command*, (6) *the individual entity*, (7) *the rejoicing* (8) *creatures who are special angels*, who are "*guardians*" over the angels who are the *guardians over the humans*, and (9) *the fresh breeze*, and (10) *rest*.

⁶ The pronoun "*هـ*" in "*أنه*" refers to "*the right*" or "*the truth*" or "*the matter*," all are *masculine genders*.

⁷ The letter "*ن*" in "*فانتقون*" by Arabic (*linguistic*) Rule, is called "*نون الوقاية أو العمداء، حيث لا يستغنى عنها*" which precedes the speaker's pronoun "*ي*." The speaker's pronoun "*ي*" in "*فانتقون*" is *omitted*, for "*التخفيف*" = "*alleviation*, *lightening*" or *Ayat's end harmony (rhyme)*. See *إعراب القرآن، لمحمود صافي*!

⁸ The word "*نطفة*" in the text has at least *two* distinct meanings: (1) *a drop of pure or clear water*, (2) *drop of semen*. Clearly, and Allah knows best, here "*نطفة*" is the *male semen*.

5. And the *an'aama*^{w9} (cattle/sheep/goats/and camels) [He] created it^w for you;^b in it^w warmth and benefits^w and from it^w you^z eat. وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنْفَعٌ وَمِنْهَا تَأْكُلُونَ ﴿٥﴾
6. And for you^b in it^w (is) a beauty^x when you^z home¹⁰ (in) and when you^z pasture (out).¹¹ وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرْجَعُونَ وَحِينَ تَسْرَحُونَ ﴿٦﴾
7. And [it^w] carries yourⁿ *athgala* (heavies) to a *bala'den* (region/country) not be you^z *ba'legbey*^x (you^f are-reaching) it^x except by the selves'^w hard-ship;¹² verily yourⁿ Lord (is) surely *Ra'oofon*¹³ (iteratively For-bearer/Clement) *Raheemon* (iterative mercy Giver). وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بَالِغِيهِ إِلَّا بِشِقِّ الْأَنْفُسِ إِنَّ رَبَّكُمْ لَرَّوُفٌ رَّحِيمٌ ﴿٧﴾
8. And the horses^w and the mules^x and the donkeys^x to you^z ride it^w and (as) an adornment^w and [He] creates what not you^z know. وَالْخَيْلَ وَالْإِبَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴿٨﴾
9. And on Allah the path's direction;¹⁴ and of it^w (is) a deviator; and had [He] willed surely *bada* ([He] would have divinely-guided) you^b wholes. وَعَلَىٰ اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَايِزٌ وَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ ﴿٩﴾
10. He Who descended from the sky^w water^x for you^b from it^x a drink; and from it^x trees^w in it^x you^z graze. هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ﴿١٠﴾
11. Sprouts [He] for you^z by it^x the *zar'a*¹⁵ (crops before harvesting/sprouts) and the olives and the date-palms^w and the grapes¹⁶ and of all the *thamara'te*^w (yields/crops)^w verily in *tha'leka* (afar-that-it/that)^x surely (is) an *Aya'tan*^w (miracle/sign/proof) for a people *yatafakkarona* (iteratively cerebrating they). يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الشَّجَرِ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١١﴾

⁹ The word "*al-an'am*" = "الأنعام" or "*neam*" "نعم" means those animals that have *cloven hoof* (*foot*) and an *udder*, such as the *camel*, the *cow*, the *sheep*, the *goat*, etc. In Arabic: "كل ذي خلف و ظلف" = cattle, sheep, goats, and camels.

¹⁰ That is late in the day. Clearly the "*homing*" comes later in the day while the "*pasturing*" precedes it. But the reason for such *introduction* of the "*homing*" before the "*pasturing*" in order to *immediately conjoin* it with the "*beauty*" derived from the "*an'aam*" as they return home with their bellies full and their udders enlarged as they are full with milk and all are satisfied, the animals and their owners.

¹¹ That is in morning.

¹² The expression "شِقِّ الْاَنْفُسِ" = hardship to the *anfos* (entities) means *very difficult to reach or obtain*.

¹³ The word "رُؤُوف" of "الرَّافِقَة" which is more *intensive* than "الرحمة" as "الرحمة" = "mercy," which is kindness imparting delight to its recipient; while "الرَّافِقَة" is in addition to "الرحمة" it involves *protecting against any possible undesirable happening to the recipient*, i.e. clemency. Hence, "الرَّافِقَة" is a *protective-mercy* = clemency. And "رُؤُوف" is multitudinous protective mercy Doer or multitudinously clement. See النّاتج.

¹⁴ That is to say upon Allah to *show* the direction to His way, although some people go astray.

¹⁵ See the *Lexicon* to this Translation for the *significant* meaning of this word.

¹⁶ Invariably throughout the Qur'aan when the reference is made to the "النخل و الأعناب" the mention of the *date-palm* is openly stated but with respect to the *grapevine*, known in Arabic as "الكرم," never ever the mention of the "*grapevine per se* but the reference is made only to the *fruit itself*, i.e. the *grapes*." In this respect, there is a true Hadeeth in *al-Bukharey* and *Muslim*, which directs the believers *not* to refer to "العنب" as "الكرم," because surely the "الكرم" is the *Muslim*. And in another narration: verily only that "الكرم" is the *heart of the believer*. See نزلة المتقين؛ شرح رياض الصالحين. Refer to the attached list of references.

12. And [He] subjugated for you^b the night^x and the *naba're*^x (between sunrise and sunset) and the sun^w and the moon^x and the stars^w *musakha-raten*¹⁷ (they that are driven/subjectable beings) by His command; verily in *tha'leka* (afar-that-it/that)^x surely (are) *Aya'ten*^w (miracles/signs) for a people cerebrating.

وَسَخَّرَ لَكُمْ آيَلًا وَالنَّهَارَ
وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ
مُسَخَّرَاتٍ بِأَمْرِهِ إِنَّ فِي ذَلِكَ
لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٢﴾

13. And what *thara'a* ([He] created/propagated/manifested) for you^b in the Earth^w dissimilar (are) its^x [the] hues; verily in *tha'leka* (afar-that-it/that)^x surely (is) an *Aya'tan*^w (miracle/sign/proof) for a people *yadhdha-kkarona* (they^z repetitively-reminisce).

وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ
مُخْتَلِفًا أَلْوَنُهُ إِنَّ فِي ذَلِكَ
لَآيَةً لِّقَوْمٍ يَذَّكَّرُونَ ﴿١٣﴾

14. And He Who subjugated the sea^x to you^b eat from it^x fresh meat and *tastakh'rejo* (affirmably extract you^x) from it^x an ornament^w you^z wear it;^w and [you^s] see the *folka*^x (ship/ships)^x plowers in it;^x and to *tab-tagho*¹⁸ (you^x earnestly-quested) of His munificence; and *la'alla* (craving currently unavailable deed that/perhaps) you^b thank you.^z

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا
مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ
جَلِيدَةً تَلْبَسُونَهَا وَتَرَى الْفُلَ الْكَبِيرَ
مَوْخَرَفِينَ بِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ
وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٤﴾

15. And [He] cast in the Earth^w anchors¹⁹ (catches/fasteners/ stabilizers), that not²⁰ [it^w] wobbles by you^b and rivers, and paths *la'alla* (craving currently unavailable deed that, perhaps) you^b *tahtadoona* (you^x become divinely-guided).

وَأَلْقَى فِي الْأَرْضِ رَواسِيَ أَن
تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا
لَّعَلَّكُمْ تَهْتَدُونَ ﴿١٥﴾

16. And landmarks^w/signs^w and by the star they *yabta-doona* (they^x find and follow the aright-guidance).

وَعَلَمَنَاتٍ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ ﴿١٦﴾

17. Does then Who [He] creates like who^p [he] creates not; do then not you^z reminisce.

أَفَمَن يَخْلُقُ كَمَن لَّا يَخْلُقُ أَفَلَا
تَذَكَّرُونَ ﴿١٧﴾

18. And *en* (if) you^z count Allah's boon^{w21} not *tobhso*²² (you^x comprehensively reckoned) it;^w verily Allah surely (is) *Ghafooron* (iterative Forgiver), *Raheemon* (iterative mercy Giver).

وَإِن تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا
إِنَّ اللَّهَ لَغَفُورٌ رَّحِيمٌ ﴿١٨﴾

19. And Allah knows what you^z conceal and what you^z disclosed.

وَاللَّهُ يَعْلَمُ مَا تُسْرُوتُ وَمَا
تُعْلِنُونَ ﴿١٩﴾

¹⁷ The word “*musakharaten*” is plural, objective noun, meaning *they that are driven, subjectable beings*, for which there is no English equivalent, as *almost* always for objective nouns.

¹⁸ The word “*ابتغى*” = “*طلب حثيثا*” meaning: *earnestly quested*.

¹⁹ That is the mountains.

²⁰ The particle “*أَنَّ*” has many *implicative* meanings, among them: “*لنلا*” = “*in order not to.*” See *ابن هشام لمعني اللبيب*.

²¹ See the *Lexicon* attached to this Translation for “*ne'amali*” (“*boon*”).

²² The word “*أحصى*” is *comprehensively reckoned*, i.e. *accounted for from all aspects, not the simple enumeration*. See *البصائر*.

20. And who^r they^z invoke of lesser than/without Allah not create they^z a thing, while they (are being) created.²³ وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿٢٠﴾
21. Decedents, other than quicks²⁴ while not perceive they^z *ayyana*²⁵ (when/which momentous period) (are to be) resurrected they.^z أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٢١﴾
22. Yourⁿ Elaho (Deity) (is) an Elahon (a Deity) One; so who^r not they^z believe by the Hereafter^w their hearts (are) negaters^w and they (are) *mustakberoona*²⁶ (they^z affirmably stand haughtily above submission). إِنَّهُمْ إِلَهٌُ وَاحِدٌ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُمْ مُنْكَرَةٌ وَهُمْ مُسْتَكْبِرُونَ ﴿٢٢﴾
23. *La'jaram*²⁷ (inevitably-right) truly Allah knows what they^z conceal and what they^z disclose; verily He loves not the *mustakbereena*²⁸ (to *mustakberoona*, in previous Ayah). لَا جَرَمَ أَنْ يَكُنَّ اللَّهُ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ ﴿٢٣﴾
24. And if (had been) said for them what descended yourⁿ Lord; said they:^z the firsts' (ancients') fables. وَإِذَا قِيلَ لَهُمْ مَآذَا أَنْزَلَ رَبُّكُمْ قَالُوا أَسَاطِيرُ الْأَوَّلِينَ ﴿٢٤﴾
25. To bear they^z their *awzara*²⁹ (ill-burdens/sins-/offenses) complete^w The *Qeyamatey's*^w (Judgment's) Day and of *awzara* whom^r mislead [them they^z] by other than knowledge; lo, fouled what *yazzerona* (ill-burden they^z). لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ أَلَا سَاءَ مَا يَزِرُّونَ ﴿٢٥﴾
26. *Qad* (already and affirmatively) connived who^r of before them, then *ata*³⁰ (uprooted and destroyed) Allah their *bon'yana*^x (fixed-and-aggrandized build)^x from the قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَآتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ

²³ Although the word "يَخْلُقُونَ" is a present tense but the reference is intended for the past. However, the Arabic language, being topped by The Qur'aan, by way of elegance and eloquence, numerously uses the present to refer to the past or uses the past to refer to the present.

²⁴ The word "أَحْيَاءُ" is subjective, masculine, plural noun. It means: they who are alive. The word "quicks" mean "أَحْيَاءُ", in the phrase "The quick and the dead," see the updated Merriam Webster's Dictionary.

²⁵ The word "ayyana" = "أَيَّانَ" really is "أَيَّانَ أَوْ أَيْ حِينَ" but with reverence and magnanimity for whatever "أَيَّانَ" was used for. See *معجم النحو* which period, a specific and important (momentous) occurrence happen.

²⁶ The word "mustakbereen" = "مُسْتَكْبِرِينَ" does not have an exact English equivalent *per se*. It is plural, masculine, subjective noun, meaning: they who disdain others and are affirmably self-exalters and arrogating self-pridefulness. Hence, we transliterate and parenthetically explain.

²⁷ The word "لا جرم" means inevitably-right. See *التاج*. To make the Arabic "لا" corresponds to the English counterpart "not" the "inevitable" is legitimately modified to "not-avoidable" and "rightly" is of course added to it to complete the meaning. Thus, "لا جرم" = "Not avoidable rightly" = inevitably right.

²⁸ The word "mustakbereen" = "مُسْتَكْبِرِينَ", i.e. see footnote 2667 above.

²⁹ The word *awzar* = plural of "وَزْرٌ" = *we'zr*, means: heavy: burden/sin/offense. Translated parenthetically here as "heavy: burden/sin/offense" as it is a heavy: burden which impedes, unless properly handled. It is potentially a sin or an offense for the "وزير" = *vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others. Thus, I chose to further qualify "burden" by the word "ill" as such qualification really and truly best approximate the seriousness of such a burden in reference. See *اللسان*

³⁰ The word "أتى" = in such sentence-construct means is an Arabic tongue expression meaning: "uprooted" and destroyed. See *اللسان*.

bases, so tumbled on them the roof from above them and *ata* (came to) them the torment from whence not perceive they.^z

عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَأَتْنَهُمُ
الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٣١﴾

27. Afterwards The *Qeyamatey's*^w (Judgment's) Day^x [He] disgraces them and says [He]: where (are) My partners whom^x you^c were mutually contending in them; said who^r *oto* (had been accorded/given they^r) the knowledge: verily the ignominy today and the ill (are) over the unbelievers.

ثُمَّ يَوْمَ الْقِيَمَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَاءِى الَّذِينَ كُنْتُمْ تُشْتَقُونَ
فِيهِمْ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ
الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ ﴿٣٢﴾

28. Whom^r *tatawaffa* (while dying receive) them the angels (while being) *dha'lemey*³¹ (he-they injustice-doers) (to) their selves^w then they^z cast the *salama* (submission/reconciliation/peace): not we were working of an ill, *bala*³² (certainly-not), verily Allah (is) Omniscient by what you^c were working.

الَّذِينَ تَوَفَّيْتَهُمُ الْمَلَائِكَةُ ظَالِمِي
أَنْفُسِهِمْ فَأَلْقَوْا السَّلَامَ مَا كُنَّا
نَعْمَلُ مِنْ سُوءٍ بَلَى إِنَّ اللَّهَ عَلِيمٌ
بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٣﴾

29. So let-enter you^z Hell's^w doors, immortals you^z (are) in it;^w so surely wretched the *mathwa*³³ (forced: long-term/semi-permanent-abode) (of) the *mutakabbere-na*³⁴ (haughtiness-practicers).

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا
فَلَيْسَ مَتَوًى الْمُتَكَبِّرِينَ ﴿٣٤﴾

30. And (had been) said for whom^r *ettaqaw* (they^r reverentially guarded not to displease Allah) what yourⁿ Lord descended; said they:^z *khayran* (mercy/goodness-/desirables/provision/rain), for whom^r *abasano* (they^z rendered meritorious-deeds) in this^w world^w *hasanaton*^w (a meritorious-deed);^w and surely the Hereafter's^w home^w (is) *kharon* (superior/worthier) and surely *ne'ama* (most excellent) (is) the *muttaqeena's* (reverential guarders against Allah's displeasure)'s home.^w

وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ
قَالُوا خَيْرًا لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ
الدُّنْيَا حَسَنَةٌ وَلَدَارُ الْآخِرَةِ خَيْرٌ
وَلَنَعْمَ دَارُ الْمُتَّقِينَ ﴿٣٥﴾

31. *Adnen's* (Eden's)³⁵ *Paradises*^w enter it^w they^z run^w from under it^w the rivers; for them in it^w whatever³⁶ they^z will; like *tha'leka* (afar-that-it/that)^x requites Allah the *muttaqeena* (reverential guarders against Allah's displeasure).

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُجْرَى مِنْ
تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ
كَذَلِكَ يَجْزَى اللَّهُ الْمُتَّقِينَ ﴿٣٦﴾

³¹ See the *Lexicon* attached to this *Translation* for “ظالم”=“فاعل الظلم”=“injustice-doer” and “ظلم”=“wronged.”

³² The word “bala”=“indeed-not” is absolutely *not* synonymous to “yes”=“نعم,” see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration.

³³ In “اللسان”: “متوى”=“هلك”; and “متوى” in The Qur'aan *overwhelmingly* is joined with Hell. So, whoever is in the “متوى” is there by *force* of his/her circumstances and *not* by his/her choice *per se*. So, *mathwa-abode* is an obligatory one and so “forced: long-term/semi-permanent-abode” seems to me rather appropriate.

³⁴ There is *no noun* in English for “متكبر”=“who is prideful/haughty”. To make a noun=“haughtiness-practicers”.

³⁵ The word “عدن” is unlike the Biblical concept of being the garden of first home of Adam and Eve. But the “عدن” is center of Paradise. According to Abdullah Ibn Omar, “عدن” is a palace in Paradise enters it except a prophet, *seddique*, or a martyr.

³⁶ The particle “ما” is “إسم أو أداة شرط”=“conditional noun/particle”; or “إسم موصول”=“ما”=“connective noun meaning that which”. See *الذر المصون*, لـ أحمد الحلب وإعراب القرآن، لمحمود صافي.

32. Whom^r *tatawaffa* (*while dying receive*) them the angels (*all being*) good, say they:^z peace (*be*) on you^b let-enter you^z the Paradise^w by what you^c were working. الَّذِينَ نُّوَفِّيهِمْ الْمَلَائِكَةَ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنتُمْ تَعْمَلُونَ ﴿٣٢﴾
33. Do they^z wait except that *ta'teya*^w (*descend/come*)^w (*to*) them the angels;^x or *ya'teya*^x your^t Lord's command;^x like *tha'leka* (*afar-that-it/that*)^x did who^r of before them and not wronged³⁷ them Allah; [and] but they^z were wronging (*to*) their selves.^w هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرٌ رَبِّكَ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٣٣﴾
34. So betided them misdeeds^w (*of*) what worked they,^z and *haqa* (*deservedly besieged*) [by] them what they^z were by it^x *yastab'zeona* (*affirmably-jesting they*)^z. فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٤﴾
35. And said who^r they^z partnered (*deities with Allah*): had Allah willed neither we worshipped of lesser than/without Him of a thing, we and nor our fathers and nor forbad we of lesser than/without Him of a thing; like *tha'leka* (*afar-that-it/that*)^x did who^r (*were*) of before them; so is on the messengers except the announcement, the manifester. وَقَالَ الَّذِينَ اشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبْدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلْغُ الْمُسِينُ ﴿٣٥﴾
36. And *laqad* (*verily, already and affirmatively*) We missioned³⁸ in every *Ummaten*^w (*people/community*)^w a messenger that let-worship you^z Allah and let avoid you^z the *Ttaghoot* (*devil/tyrant/ rules of irreligious man-made system*)^z; so of them whom^p Allah *bada* (*divinely-guided*) and of them whom^p righted^{w39} on him the misguidance;^w so let-tread you^z in the land^w/Earth;^w then let-see you^z how [was^x] consequence^w (*of*) the deniers.^x وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ ابْعُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿٣٦﴾
37. *En* (*if*) [you^s] hanker over their *buda* (*divine-guidance*), so verily Allah not *yabdey* (*divinely-aright*) whom^p [He/he]⁴⁰ misleads and not for them of *na'ssereena* (*iterative succorers*). إِنْ تَحْرِصْ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٣٧﴾
38. And *aqsamo* (*they^z oathed*) by Allah *jahda* (*ultimate*) their *ayma'ne* (*oaths*) not resurrects⁴¹ Allah whom^p [he] dies; *bala*⁴² (*certainly-not*), a promise on Him وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ بَلَى وَعَدًا عَلَيْهِ حَقًّا

37 See footnote 31 above regarding “ظالم”=“فاعل الظلم”

38 The word “بعث” carries several meanings, among them: *sent, missioned, resurrected, awoken, and prompted*.

39 The word “righted” is *feminized*, because it's in reference to “misguidance” which is a *feminine gender* in Arabic.

40 The word “يضل”= “misleads,” in Arabic it gives the sense of “يضل نفسه أو غيره,” similarly “misleads,” either *himself or others*. Whereas the word: “strays” suggests *self straying*. Also, the *hidden pronoun* in *يضل* can also refer to Allah, [He]. See *القرطبي*.

41 See footnote 38 above regarding *sent*.

42 The word “bala”= “certainly-not” is absolutely *not* synonymous to “yes”=“نعم,” see the *Lexicon* attached to this *Translation* for more elaboration.

- (absolute)-right;⁴³ [and,] but most the mankind not know. وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٨﴾
39. To manifest [He] for them (*that*) which^x they^z differ in it^x and to know they^z who^r unbelieved they^z that they were liars. لَيْسَ لَهُمُ الَّذِي يَخْتَلِفُونَ فِيهِ وَلَيَعْلَمَنَّ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَاذِبِينَ ﴿٣٩﴾
40. Verily only Our say for a thing^x *edha* (*when/if*) We wanted it^x that We say for it: ^x let-be [*you*^s] so [*i*^x] is. إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٤٠﴾
41. And who^r emigrated they^z in (*the cause of*) Allah from after what (*had been*) wronged⁴⁴ they^z assuredly⁴⁵ *nobanwe'a* ([We] deservedly ensconce) them in the world^w a *hasanatan*^w (*meritorious-deed*)^w and surely the Hereafter's^w remuneration (*is*) bigger, if they^z were (*to*) know. وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنَبُوءَنَّهُمْ فِي الدُّنْيَا حَسَنَةً وَلَا جَزَاءُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾
42. Who^r *ssabaro* (*they held on patiently*) and on their Lord they^z trust. الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤٢﴾
43. And not We sent [of] before you^g except men [We] reveal⁴⁶ to them, so let-ask you^z the *Thekre's* (*The Qur'aan's/he Book's*) folks^w *en* (*if*) you^c were, not knowing. وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَسَأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾
44. By the evidences^w and the writs and We descended to you^g the *Thekra* (*The Qur'aan*) to [*you*^s] manifest for the mankind what *nozzela* (*had been iteratively descended*) to them, and *la'alla* (*craving currently unavailable deed that/perhaps*) they *yatafakkarona* (*iteratively cerebrate they*^x). بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَفْكُرُونَ ﴿٤٤﴾
45. Had then secured (*their selves*) who^r connived they^z the *sayye'aa'te*^w (*demeritorious-deeds*)^w that Allah implodes by them the Earth^w or *ya'ateya*^x (*betides-/eventuates over*)^x them the torment from whence not perceive they^z. أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْفَىٰ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٤٥﴾
46. Or [He] takes (*punishes*) them in their transpose,⁴⁷ so not they (*are*) surely enfeeblers. أَوْ يَأْخُذَهُمْ فِي تَقْلِبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ ﴿٤٦﴾

⁴³ The Arabic text says: "حقاً," not "حق," i.e. the word "حقاً," = absolute objective noun, used for *strengthening*, indicating that such a right, and Allah knows best, is an *emphatic* right. See إعراب القرآن، لمحمود صافي.

⁴⁴ See the Lexicon attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronger."

⁴⁵ The "ل" in "لننبؤنهم" is a *juratory* "ال القسم" = "ل" amounting to = "التأكيد", i.e. *affirmation*, expressed by "assuredly".

⁴⁶ The word "نوحى" is rooted in "وحي أو أوحى" which denotes at least *six* diverse meanings, *all* for *communicating*: *gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a *commanded*). And "الوحي" is *fire* or *king*. See اللسان.

⁴⁷ The word "تقلبهم" = "their transpose," means their *betaking* themselves *uninhibitedly* moving.

47. Or [He] takes them on *takhawofen*⁴⁸ (reducing by: gradual diminution at the extremities, or causing death to their notables), so verily yourⁿ Lord (is) surely Ra'oofon⁴⁹ (iteratively Forbearer/Clement) Raheemon (iterative mercy Giver).
 أَوْ يَأْخُذُهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ ﴿٤٧﴾
48. Have [and]⁵⁰ not they^z seen to what created Allah of a thing; shading its^x shadow a'n (off) the right and the lefts *sujjaddan*⁵¹ (they are in kowtowing manner) for Allah while they (are) *dakheroona* (they who became contemptible or of no significance).
 أَوَلَمْ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَنْفَعِيوْا ظِلَّهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ ﴿٤٨﴾
49. And for Allah kowtow what (are) in the Heavens^w and what (are) in the Earth^w of a *dabba'ten*⁵² (*she-moving-creature*), and the angels while they not *yestakberoona*⁵³ (they^z affirm their prideful haughtiness).
 وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٤٩﴾
50. They^z fear/know⁵⁴ their Lord from above them and they^z do whatever they^z (are being) commanded.
 يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٥٠﴾
51. And said Allah let-not *tattakbetho*⁵⁵ (you^z take and presume) two *elahs* (deities), verily only He (is) One Elahon, so *eyyaya*⁵⁶ (indeed particularizing Me) so let-you^z dread [Me].
 وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَهٌُ وَاحِدٌ فَإِنِّي فَارْهَبُونِ ﴿٥١﴾
52. And for Him what (are) in the Heavens^w and the Earth;^w and for Him the religion⁵⁷ *wasseban* (everlastingly); do then other than Allah *tattaqoona* (you^z reverentially guard not to displease Allah).
 وَلَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصِبًا أَفَغَيْرَ اللَّهِ تَنْفَعُونَ ﴿٥٢﴾
53. And what (is) by you^b of a boon⁵⁸ so (it^w is) from وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ثُمَّ

⁴⁸ Reducing by: frightening by gradual decrease from the protective means at the greatest or utmost notables.

⁴⁹ The word "رؤوف" of "الرافة" which is more intensive than "الرحمة" as "الرحمة"="mercy," which is kindness imparting delight to its recipient; while "الرافة" is in addition to "الرحمة" it involves protecting against any possible undesirable happening to the recipient, i.e. clemency. Hence, "الرافة" is a protective-mercy=clemency; and "رؤوف" is multitudinous protective mercy Doer or multitudinously clement. See النجاج.

⁵⁰ The Arabic interrogative-castigatory particle "أولم" (implying negation) is made up of three parts (أ, و, لم) meaning: does it, referring to the fact, or sound logic of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an interrogative particle which takes precedence for beginning a sentence. See the Lexicon attached to this Translation for more elaboration.

⁵¹ The word "سجداً" = "sujjaddan" is an adverbial construct, and there is no English equivalent, so I chose transliteration and parenthetical expression (in a kowtowing manner they).

⁵² For lack of a better term I chose a "she-moving-creature" for "دابة," as a simple "she-creature" (alone) will not do, because a "rock" is a "she-creature" but it does not have apparent motility.

⁵³ See the Lexicon attached to this Translation for the effect of the letter ن when added to a word..

⁵⁴ Linguistically the word "خاف" carries dual meanings: (1) fear and (2) know. Both meanings could apply.

⁵⁵ The word "اتخذ" from "الإتخاذ" which is "إفتعال" for "الاتخاذ," as stated in لسان العرب; therefore, "اتخذ" is always taking and making/presuming something of what was taken. Thus, it is not just the mere taking.

⁵⁶ The word "إياه" = "أداة توكيد لضمير منصوب" = "an article of intensity for an objective pronoun."

⁵⁷ The word "religion" = "الدين" means the whole criteria of the prescriptions and proscriptions of the religion.

⁵⁸ See the Lexicon attached to this Translation for "ne'amah" ("boon").

- Allah; afterwards if touched/betided you^b the harm then to Him you^z louden (*with prayer*). إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْتَرُونَ ﴿٥٣﴾
54. Afterwards if [He] doffed the harm off you^b *edha* (*suddenly/whereas*) a team of you^b by their Lord they^z partner (*other deities*). ثُمَّ إِذَا كُفِّرَ الضُّرُّ عَنْكُمْ إِذَا فَرِيقٌ مِنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٥٤﴾
55. To unbelieve/ (be) ungrateful⁵⁹ they^z by what *aa'tayna* (*We accorded/gave*) them; so *tamatta'a* (*let-relish the transitory delight*) you^z so will know you.^z لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ﴿٥٥﴾
56. And they^z make for what not know they^z a lot of what *razaqna* (*We provided/allotted*) them; *ta-Allahay*⁶⁰ (*by Allah*) surely assuredly⁶¹ (*shall be*) asked you^z *amma* (*regarding*) what were you^c *taftarona* (*you^z craft a lie for fraudulent end*). وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِمَّا رَزَقْنَاهُمْ ۖ تَاللَّهِ لَشَأْنٌ عَمَّا كُتِّمَ تَقَرُّونَ ﴿٥٦﴾
57. And they^z make for Allah the daughters *subhana*⁶² (*Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of*) Him; and for them what they^z desire. وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ وَلَهُمْ مَا يَشْتَهُونَ ﴿٥٧﴾
58. And if *bushshera*⁶³ (*had been told pleasant tidings*) an *abado* (*lone/any-one*) (*of*) them, by a female remained his face blackened⁶⁴ while he (*is*) *kadheemon*⁶⁵ (*unrelentingly suppressor of his grief*). وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾
59. Mutually veils⁶⁶ [*he*] from the people of ill of what *bushshera* (*he had been told pleasant tidings*) [*by it*^x], does/should [*he*] hold it^x on a humiliation or [*he*] buries it^x in the *tora'be* (*crushed sand*); Lo. Fouled what they^z rule. يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ ۚ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ ۗ أَلَا سَاءَ مَا يَحْكُمُونَ ﴿٥٩﴾
60. For whom^r not believe they^z by the Hereafter^w (*is*) the ill parable/example; and for Allah (*is*) the parable-/example the highest, and He (*is*) The Mighty The Hakeemo⁶⁷ (*infinite bekma*⁶⁸ Possessor). لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ ۚ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٠﴾

59 The "كفر" has several meanings: (1) unbelieved, (2) rejected, (3) was ungrateful, or thankless.

60 The word "ta-Allahay" is made up of two distinct components: the "ta" = "ت" and "Allahay." The "ta" is "ت" = "القسم" = a "jurative particle," in English it's equivalent to "by" in the sense of: "in the name of;" and "Allahay" is "Allah" grammatically inflected because of the prepositional genitive particle "ta."

61 The "ل" in "لننسلن" is a juratory "القسم" = "ل" amounting to = "التأكيد," i.e. affirmation, expressed by "assuredly".

62 The word "subhana" = "سبحانه" has no English equivalent. The word is made up of two parts: "subhana" and the pronoun "ho" = "Him." Wherever the word "subhana," or its associates/inflections (such as "سبحانك" or "سبحانك") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness. So, we can render "subhana" = "سبحان" concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him).

63 See the Lexicon attached to this Translation for *bashshara*/*youbashsharo*/*mubashsheron* = بَشِّرَ \ بُشِّرَ \ مَبَشِّرَ.

64 The expression "face blackened" is an Arabic tongue expression meaning: appear on the face signs of displeasure and shame, or distress.

65 See the Lexicon to this Translation for "كظيم" and its explanation.

66 The word "تواری" in "استتر وراء حاجب" = "تواری" = "استتر" = veiled. And veiled = covered with a veil or concealed behind a cover. See الهادي.

67 See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

68 See the Lexicon attached to this Translation for "bekma."

61. And had/if⁶⁹ Allah *you'aakbetho*⁷⁰ (retributively-punishes) the mankind by their injustice, [He] (would have) not left on it^w (the Earth^w) of a *dabba'ten*⁷¹ (she-moving-creature); but [He] defers them to *ajalen*⁷² (term-limit) *musamma*⁷³ (that which is designated and/or named); so if came their *ajalo* (term-limit), neither slacken/tarry⁷⁴ they^z tarrying hour^w nor *yastaq'demo* (affirmably advance) they.^z
- وَلَوْ يُوَٰخِذُ ٱللَّهُ ٱلنَّاسَ بِظُلْمِهِم مَّا تَرَكَ عَلَيْهِمْ مِّن دَآبَّةٍ وَلَٰكِن يُّؤَخِّرُهُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى فَإِذَا جَآءَ أَجَلُهُمْ لَا يَسْتَفْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٦١﴾
62. And they^z make for Allah what they^z dislike and describe their tongues the lying: that for them the *busna*⁷⁵ (excellent result); *la'jaram*⁷⁶ (inevitably-right) that for them The Fire^w and that they *mufratton*⁷⁷ (are made vanguards in it^w).
- وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ ٱلْكُذْبَ أَنَّهُمْ لَهُمْ حَسَنٌ لَّا جَرَمَ أَنَّ لَهُمُ ٱلنَّارَ وَأَنَّهُمْ مُّفْرَطُونَ ﴿٦٢﴾
63. *Ta-Allahey*⁷⁸ (by Allah) *laqad* (verily, already and affirmatively) We sent to *Umamem*^w (nations-/communities)^w of before you;^b then adorned for them the Satan their works, so he (is) their *wa'leyo*⁷⁹ (guardian/ally) today and for them (is) a painful torment.
- ثَآللَّهُ لَقَدْ أَرْسَلْنَا إِلَىٰٓ أُمَمٍ مِّن قَبْلِكَ فَرَيْنَ لَهُمْ ٱلشَّيْطَٰنُ أَعْمَالَهُمْ فَهُوَ وَلِيُّهُمْ ٱلْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾
64. And not We descended on you^g The Book except to [you^s] manifest for them which^x they^z differed in it^x and a divine-guidance^x and a mercy^w for a believing people.
- وَمَا أَرْسَلْنَا عَلَيْكَ ٱلْكِتَٰبَ إِلَّا لِتُبَيِّنَ لَهُمُ ٱلَّذِي اٰخْلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٤﴾
65. And Allah descended from the sky^w water^x so [He] quickened by it^x the land^w after its^w death; verily in *tha'leka* (afar-that-it/that)^x surely (is) an *Aya'tan*^w (miracle/sign/proof) for a listening people.
- وَٱللَّهُ أُنْزِلَ مِنَ ٱلسَّمَآءِ مَآءٌ فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَّسْمَعُونَ ﴿٦٥﴾

⁶⁹ The particle “لو” since it is a future-connected verb, probable to occur and not sure it’s a present occurrence, such a “لو” amounts to “if” or “when.” See مغني اللبيب، ابن هشام.

⁷⁰ The word “يُوَٰخِذُ” in “يُوَٰخِذُ هُمْ” means retributively-punishes, certainly not “blames,” as what some might presume. See اللسان. In the *Ayah*: “had Allah retributively-punished the people by their injustice, [He] (would have) not left over it (the Earth) of a she-moving-creature” (S16:61) is a positive proof of this fact, i.e. that “اخذ” is retributively-punished.

⁷¹ For lack of a better term I chose a “she-moving-creature” for “دابة,” as a simple “she-creature” (alone) will not do, because a “rock” is a “she-creature” but it does not have apparent motility.

⁷² The word “الاجل” means term-limit, see اللسان.

⁷³ The word “musamma” is masculine, singular, subjective noun, meaning: that which is designated and/or named.

⁷⁴ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

⁷⁵ The word “الحسنى” has more than one meaning in The Qur’aan. So in addition to “Paradise” it means the “excellent result,” the most desired result, as in this *Ayah* and Allah knows best. See التاج.

⁷⁶ The word “لا جرم” means inevitably-right. See التاج. To make the Arabic “لا” corresponds to the English counterpart “not” the “inevitable” is legitimately modified to “not-avoidable” and “rightly” is of course added to it to complete the meaning. Thus, “لا جرم” = “Not avoidable rightly” = inevitably right.

⁷⁷ That is their share of torment in The Fire is hastened for them and so they are made among the firsts in Hell.

⁷⁸ See footnote 2499 above regarding “ta Allaba’e.”

⁷⁹ The word “وليهم” in “وليهم” could also mean: a friend.

66. And verily for you^b in the *an'aame*^{w80} (cattle/sheep-goats/and camels)^w surely (is) *ebatan*^w (an instructive-example)^w *nusqeykum*⁸¹ ([We] avail drink for you^b) of what (is) in [its^x]⁸² bellies, from betwixt excretion and blood, milk pure, palatable for the drinkers. وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً لِّتُنْقِصُوا بِهَا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ ﴿٦٦﴾
67. And of the *thamara'te*^w (yields/crops)^w (of) the date-palms^w and grapes⁸³ *tattakhethona*⁸⁴ (you^z take and make) of it^x an intoxicant and a *rez'qan*^x (victuals for sustenance)^x *hasanan* (ultimate meritorious victual); verily in *tha'leka* (afar-that-it/that)^x surely (is) an *Aya'tan*^w (miracle/sign/proof) for a cerebrating people. وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٦٧﴾
68. And [revealed]⁸⁵ your^t Lord to the bees^w that *it-takheth*⁸⁶ (let-take and make you^y) of the mountains^x houses and of the trees^w and of what they^z trellis. وَأَوْحَى رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾
69. Afterwards let-eat^y you^y of all the *thamara'te*^w (yields/crops)^w then let-trail^y you^y your^y Lord's paths humbly/submissively; issues from its^w bellies a drink^x different (are) its^x [the] hues^x in it^x (is) a cure for the mankind; verily in *tha'leka* (afar-that-it/that)^x surely (is) an *Aya'tan*^w (miracle/sign/proof) for a people *yatafakkarona* (iteratively cerebrating they^z). ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِّلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٩﴾
70. And Allah created you,^b afterwards *yatawaffa* ([He] fully receives you^b while dead/dying); and of you^b who^p *youraddo* ([he] is to be reverted) to meanest (of) the age, as-to not know [he] after (his) knowledge a thing; verily Allah (is) Omniscient, Omnipotent. وَاللَّهُ خَلَقَكُمْ ثُمَّ يُوَفِّقُكُمْ وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَوَّلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ﴿٧٠﴾
71. And Allah favored some (of) you^b above some in the provision;^x so not whom^r (had been) favored they,^z (are) surely *ra'ddey* (forthwith-returning they^z) وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِي الرِّزْقِ فَمَا الَّذِي فَضَّلُوا بَرَأْدَىٰ رِزْقِهِمْ

⁸⁰ The word "the *an'am*" = "الأنعام" or "neam" "نعم" means those animals that have *cloven hoof (foot)* and an *udder*, such as the *camel*, the *cow*, the *sheep*, the *goat*, etc. In Arabic: "كُلُّ ذِي خَلْفٍ وَ ظَلْفٍ" = *cattle, sheep, goats, and camels*.

⁸¹ The word "نُسْقِيكُمْ" rooted in "أَسْقَى" and not "سَقَى." And "أَسْقَى" means *availed (liquid) for drinking*. See *الراغب*.

⁸² The pronoun "هـ" in "بُطُونِهِ" refers to a *masculine, plural, subjective noun*. The "milk" comes from the *females* only. So it comes from "some" of the "أنعام." And the "some" is *masculine, plural noun*, thus "its^x."

⁸³ Invariably throughout The Qur'aan when the reference is made to the "النخل و الأعناب" the mention of the *date-palm* is openly stated but with respect to the *grapevine*, known in Arabic as "الكرم," never ever the mention of the "grapevine *per se* but the reference is made *only to the fruit itself*, i.e. the *grapes*." In this respect, there is a *true Hadeeth* in *al-Bukharey* and *Muslim*, which directs the believers *not to refer to* "العنب" as "الكرم," because surely the "الكرم" is the *Muslim*. And in another narration: verily only that "الكرم" is the *heart of the believer*. See *نزهة المتقين*; شرح رياض الصالحين. Refer to the attached list of References.

⁸⁴ The word "اتَّخَذَ" from "الِاتِّخَاذُ" which is "إِفْتَعَالٌ" for "الِاتِّخَاذُ," as stated in *لسان العرب*; therefore, "اتَّخَذَ" is always taking and making something of what was taken. Thus, it is *not* just the mere *taking*.

⁸⁵ The word "أَوْحَى" denotes at least *six* diverse meanings, *all for communicating*: *gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a *commanded*). And "الوحي" is *fire or king*. See *اللسان*.

⁸⁶ The word "اتَّخَذَ" from "الِاتِّخَاذُ" which is "إِفْتَعَالٌ" for "الِاتِّخَاذُ," as stated in *لسان العرب*; therefore, "اتَّخَذَ" is always taking and making something of what was taken. Thus, it is *not* just the mere *taking*.

their provision^x over (to) whom^r possessed their *ayma'ne* (right-hands)^w (i.e. their slaves), so they (are) in it^x coequal; is then by Allah's boon^{w87} reject they.^z

عَلَى مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ
سَوَاءٌ أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ ﴿٧١﴾

72. And Allah made for you^b of yourⁿ selves^w spouses^w (wives); and [He] made for you^b of yourⁿ spouses^w sons and grandchildren; and [He] provided you^b of the goodies,^{w88} do then by the falsehood^x they^z believe; and by Allah's boon^{w89} they^z unbelieve/deny/reject.

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا
وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ
وَحَفَدَةً وَزَوَّجَكُمْ مِنَ الطَّيِّبَاتِ
أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ
يَكْفُرُونَ ﴿٧٢﴾

73. And they^z worship of lesser than/without Allah what not possesses for them a *rez'qan*^x (provision)^x from the Heavens^w and the Earth^w a thing, and they^z cannot (i.e. not possible for them to do).

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ
لَهُمْ رِزْقًا مِنَ السَّمَوَاتِ وَالْأَرْضِ
شَيْئًا وَلَا يَسْتَطِيعُونَ ﴿٧٣﴾

74. So let-not strike you^z for Allah the parables-/examples; verily Allah knows and you^f know not.

فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ
وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٧٤﴾

75. Struck Allah a parable/example: an *abdan*⁹⁰ (slave) *mam-lokan*⁹¹ (he who is being-owned), not [he] strengthens over any-thing; and whom^p *raz'qna* (We gave victuals for sustenance to)^x him from Us a *rez'qan*^x (victuals for sustenance)^x *hasanan* (ultimate meritorious victual), so he expends from it^x secretly and overtly; do they^z level/even; the praise (is) for Allah, rather most (of) them not know.

ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا
يَقْدِرُ عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنْ
رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا
وَجَهْرًا ۖ هَلْ يَسْتَوُونَ الْحَمْدُ
لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٧٥﴾

76. And struck Allah a parable/example: twain-men, an *ahado*⁹² (lone/any-one) (of) them both (is) *abkamo* (born mute), not [he] strengthens over any-thing, while he (is) a burden on his lord, everywhen [he] directs him not *ya'atee* ([he] produces) by a *khayren* (goodness/desirable/worthiness); is he level/even and who^p [he] commands by the justice while he (is) on *Sseratten* (road/way) straight.

وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا
أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ
كُلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوجِّهُهُ لَا
يَأْتِ بِخَيْرٍ ۖ هَلْ يَسْتَوِي هُوَ وَمَنْ
يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ
مُسْتَقِيمٍ ﴿٧٦﴾

77. And for Allah the Heavens^w and the Earth's^w invisible and not The Hour's^w command^x except like

وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَمَا
أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ

⁸⁷ See the *Lexicon* attached to this Translation for “ne’amah” (“boon”).

⁸⁸ The word “طيبات” = “goodies” = “goodies,^w” = a feminine gender means anything delectable and legitimate.

⁸⁹ See the *Lexicon* attached to this Translation for “ne’amah” (“boon”).

⁹⁰ The word “abdan” = “slave,” the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans. See the *Lexicon* attached to this Translation for an elaboration.

⁹¹ The word “mamlokan” = “مملوكا” is an adjective for a masculine singular. There is no English equivalent for it.

⁹² See the *Lexicon* attached to this Translation regarding “أحد.”

the sight's glance or it^x (*is*) nearer; verily Allah over every-thing (*is*) Omnipotent.

هُوَ أَقْرَبُ إِلَيْكَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٧٦﴾

78. And Allah *akbraja* ([He] produced/emerged) you^b from yourⁿ mothers' bellies, not knowing you^z a thing; and [He] made for you^b the hearing and the sights /insights and the *af'edata* (heart/mind) *la'alla* (craving currently unavailable deed that/perhaps) you^b thank they.^z

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾

79. Have not they^z seen to the birds, *musakharaten*⁹³ (that are they: driven/subjectable beings) in the sky's^w atmosphere; not holds them^{w94} except Allah; verily in *tha'leka* (afar-that-it/that)^x surely (are) *Aya'ten*^w (miracles/signs/proofs) for a believing people.

أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوْاءِ السَّمَاءِ مَا يُمَسِّكُهُنَّ إِلَّا اللَّهُ إِنْ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٧٩﴾

80. And Allah made for you^b of yourⁿ houses a repose/dwelling, and [He] made for you^b of the *an'ame's*^w (cattle/sheep/goats/and camels)'s^w hides houses, *tasta-keheffona*⁹⁵ (affirmably-lighten you^z) it^w (on) yourⁿ travel-day and yourⁿ encampment-day; and of its^w wool and its^w fur and its^w hair furniture and *mata'an*⁹⁶ (chattel/ things for utility) to a while.

وَاللَّهُ جَعَلَ لَكُم مِّنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُم مِّنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثْنَا وَمَتَاعًا إِلَى حِينٍ ﴿٨٠﴾

81. And Allah made for you^b of what [He] created shadows; and [He] made for you^b of the mountains coverts,^x and [He] made for you^b *sarabeela* (raiments/mail), protecting you^b from the heat, and *sarabeela* protecting you^b from yourⁿ *ba'sa* (warfare); like *tha'leka* (afar-that-it/that)^x [He] concludes on you^b His boon,^{w97} *la'alla* (craving currently unavailable deed that/perhaps) you^b *tosleemoona* (you^z submit/you^z be Muslims).

وَاللَّهُ جَعَلَ لَكُم مِّمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُم مِّنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُم سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ تَقِيكُمُ بَأْسَكُمْ كَذَلِكَ يُبَيِّنُ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨١﴾

82. So *en* (*if*) diverted they^z then verily only on you^g (*is*) the announcement^x the manifester.

فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاءُ الْمُبِينُ ﴿٨٢﴾

83. They^z know Allah's boon,^{w98} afterwards they^z repudiate⁹⁹ it;^w and most of them (*are*) the unbelievers.

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ ﴿٨٣﴾

⁹³ The word "*musakharaten*" is plural, objective noun, meaning they that are driven, subjectable beings, for which there is no English equivalent, as almost always for objective nouns.

⁹⁴ The expression "[she-them]" is to reflect the Arabic "هِنَّ" in the word "يُمَسِّكُهُنَّ" which is in the feminine format, referring to the birds. And the "birds" is a "جمع تكسير" = "broken plural."

⁹⁵ See the *Lexicon* attached to this Translation for the effect of the letter *س* when added to a word.

⁹⁶ The word "متاع" = "*mata'an*" has many meanings, among them: furnishings, chattel, things for utility. See the *Lexicon* attached to this Translation for more elaboration.

⁹⁷ See the *Lexicon* attached to this Translation for "*ne'amah*" ("boon").

⁹⁸ Ibid.

⁹⁹ That is in the sense of reject or refuse to recognize it.

84. And day resurrect¹⁰⁰ [We] from every Ummaten^w (people, generation)^w sha'beedan (witnesser/testifier), afterwards not (to be) permitted for whom^r unbelieved they^z nor (are) they yousta'ataba (to be sought to apologize) they.^z وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٨٤﴾
85. And if saw they^z who^r dhalamo¹⁰¹ (they^z wronged) the torment then not lightened a'n (off) them and nor they (are) to be reprieved. وَإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنْظَرُونَ ﴿٨٥﴾
86. And if saw they^z who^r partnered (deities with Allah) they^z their partners said they:^z (O), our Lord those, (are) our partners whom^r we were invoking of lesser than/without You,^g so they^z cast to them [the] say: verily you^b surely (are) liars. وَإِذَا رَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُوا مِنْ دُونِكَ قَالِقُوا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ ﴿٨٦﴾
87. And cast they^z to Allah then-day the salama (submission/reconciliation/peace) and strayed a'n (off) them what they^z were yastarona (they^z craft a lie for fraudulent end). وَالْقُوا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَامَ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْعَرُونَ ﴿٨٧﴾
88. Who^r unbelieved they^z and repelled they^z a'n (off) Allah's path We augmented them a torment above the torment by what they^z were corrupting. الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ ﴿٨٨﴾
89. And day [We] resurrect¹⁰² in each Ummaten^w (community/people)^w sha'beedan (iterative witnesser/testifier) on them of their selves^w and We came by you^g sha'beedan on these; and nazzalna (We repetitively descended) on you^g The Book, an exposition-/elucidation for every-thing and a budan (divine-guidance)^x and a mercy^w and a bushra (pleasant-tiding)¹⁰³ for the Muslims. وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ ﴿٨٩﴾
90. Verily Allah commands: by the justice, and the ehsa'ne (meritorious deed), and eta'e (giving) the kin's possessors; and restrains [He] a'n (regarding) the profanity^{w104} and the munka're¹⁰⁵ (rationally objection-

¹⁰⁰ The word “بعث” carries several meanings, among them: sent, arouse, resurrected, awaken, and prompted.

¹⁰¹ See the Lexicon attached to this Translation for “ظالم”=“ظالم”=“injustice-doer” and “ظلم”=“wronged.”

¹⁰² See the Lexicon attached to this Translation regarding sent.

¹⁰³ See the Lexicon attached to this Translation for bashbashara/youbashsharo/ mubasheron=بُشْرَى/نَبَشْرَى/مُبَشِّرٌ.

¹⁰⁴ The Arabic word used is “الفحشاء” = the noun of “فاحشة.” See التاج. And “الفحشاء” = “profanity” or “profaneness” means: vulgar or irreverent say or action, i.e. the excess of ugliness in statement or action by an entity, a person or a group, (2) or any of Allah's proscriptions, (3) or fornication (sexual intercourse between partners who are not married to each other) or adultery (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The ugly excesses of say or action, (4) homosexuality.

¹⁰⁵ See the Lexicon attached to this Translation for this rather important word.

able or *Sharey'ah* prohibited deed/say) and the *baghya* (envy/selfish: excessiveness/transgression), [He] exhorts¹⁰⁶ you^b *la'allā* (craving currently unavailable deed that-/perhaps) you^b reminisce you.^z

يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٠﴾

91. And let fulfill¹⁰⁷ you^z by Allah's covenant if covenanted you^c and let-not breach you^z the *ayma'na* (oaths)^x after its^w ratification and *qad* (already and affirmatively) made you^c Allah on you^b Custodee; verily Allah knows what you^z do.

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿١١﴾

92. And let-not be you^z like who^u unraveled-she^y her yarn,¹⁰⁸ from after a strength^w (like)-filaments;¹⁰⁹ *tattakbethona*¹¹⁰ (you^z take and make) yourⁿ *ayma'ne* (oaths) a *dakhalan* (stealth-deception) among you^b, that an *Ummatan*^w (party/community)^w she (is) *arba* (more: numerous/prestigious/wealthier) than *Ummmaten*^w; verily only Allah essays you^b by it^x and to manifests [He] for you^b The *Qeyamatey's*^w (Judgment's) Day^x what you^c were in it^x differing.

وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَى مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَمَةِ مَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٢﴾

93. And had willed Allah surely [He] (would have) made you^b one^w *Ummatan*^w (nation/community)^w [and] but [He/he] misleads whom^p/who^p [H/he] wills and *yahdey* ([He] divinely-guides) whom^p [He/he] wills; and surely assuredly¹¹¹ you^z (shall be) asked *amma* (regarding) what you^c were working.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلَتَسْأَلَنَّ عَمَّا كُنتُمْ تَعْمَلُونَ ﴿١٣﴾

94. And let-not *tattakbeth*¹¹² (you^z take and presume) yourⁿ *ayma'ne* (oaths) a *dakhalan* (stealth-deception) among you^b then slips a foot^w after its^w firming, and you^z taste the ill by what you^c repelled *a'n* (off) Allah's path and for you^b (is) a great torment.

وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا أَلْسُوءَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ ﴿١٤﴾

95. And let-not purchase you^z by Allah's covenant a little/paltry price; verily only Allah has it^x (is) *khayron* (superior/worthier) for you^b *en* (if) you^c were (to) know.

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَكُمْ إِنْ كُنتُمْ تَعْلَمُونَ ﴿١٥﴾

¹⁰⁶ The word "يعظكم" rooted in "وعظ" = "exhorted" or "admonished," and "موعظة" could mean: exhortation or admonition.

¹⁰⁷ The word "أوفوا" from "الوفاء," = "التمام," meaning gathering the last component of any obligation to make it a whole. So, "أوفوا" means you endeavor and gather the last part of an obligation and fulfill it.

¹⁰⁸ The lofty expression "unraveled her yarn" is an Arabic tongue expression meaning the person who breaks his/her covenant.

¹⁰⁹ The word "أنكأنا" is an adverbial construct, but I cannot find a suitable way for an adverbial construct except to parenthetically prefix "filament" with *like*, i.e. in a manner of.

¹¹⁰ The word "اتخذ" from "الاتخاذ" which is "افتعال" for "الاتخاذ," as stated in لسان العرب; therefore, "اتخذ" is always taking and making something of what was taken. Thus, it is not just the mere taking.

¹¹¹ The "ل" in "للتسألن" is a juratory "القسم" "ل" = "ل" amounting to = "التأكيد," i.e. affirmation, expressed by "assuredly".

¹¹² The word "اتخذ" from "الاتخاذ" which is "افتعال" for "الاتخاذ," as stated in لسان العرب; therefore, "اتخذ" is always taking and making something of what was taken. Thus, it is not just the mere taking.

96. What you^b have depletes; and what Allah has remains; and surely [We] assuredly¹¹³ requite whom^r *ssabaro* (they had held on patiently) their recompense by *absa'ne*¹¹⁴ (perfecter and beautifuler) of what they^z were working. مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٦﴾
97. Whoever [he] worked righteously of a male or a female, while he (is) a believer, then surely [We] assuredly¹¹⁵ enliven him a good^w life^w and surely [We] assuredly requite them their remuneration by *absa'ne*¹¹⁶ (perfecter and beautifuler) (of) what they^z were working. مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ اُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾
98. So if you^s read (*read is in the past tense*) The Qur'aan, then *ista'edh*¹¹⁷ (let-[you^s] affirmably refuge) by Allah from the Satan, the *rajeeme* (the ever multitudinously stoned). فَاِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾
99. Verily he, not for him (is) an authority over whom^r believed they^z and on their Lord they^z trust. اِنَّهٗ لَيْسَ لَهٗ سُلْطٰنٌ عَلَى الَّذِيْنَ ءَامَنُوْا وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ﴿٩٩﴾
100. Verily only his authority (is) over whom^r *yatawallawnabo* (they^z take him for guardian as/ally/friend) and who^r they by him (are) *mushbrekoona* (he-they who partner deities with Allah, he-polytheists). اِنَّمَا سُلْطٰنُهٗ عَلَى الَّذِيْنَ يَتَوَلَّوْنَهٗ وَالَّذِيْنَ هُمْ بِهِۦ مُشْرِكُوْنَ ﴿١٠٠﴾
101. And if We interchanged an *Aya'tan*^w (Qur'aanic statement) (in) place (of another) *Aya'ten*^w (*Aya'tan*) and Allah (is) knowinger by what *younazẓelo* ([He] repetitively descends), said they^z: verily only you^s (are) a *mufta'ren* (crafter of lies for fraudulent end); rather most (of) them not know. وَاِذَا بَدَّلْنَا آيَةً مَّكَاتٍ آيَةً وَاللّٰهُ اَعْلَمُ بِمَا يُزَلَّفُ قَالُوْا اِنَّمَا اَنْتَ مُفْتِرٌ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ﴿١٠١﴾
102. Let-say [you^s]: *nazẓala* (repetitively descended) it^x *Robo-al-Qudis* (Arch Angel/Gabriel) from your^t Lord by the right,¹¹⁸ to firm whom^r believed they^z; and (it^x is) a *hudan* (divine-guidance) and a *bushra*^w (pleasant-tiding)¹¹⁹ for the Muslims. قُلْ نَزَّلَهُ رُوْحُ الْقُدُسِ مِن رَّبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِيْنَ ءَامَنُوْا وَهُدًى وَبُشْرٰى لِّلْمُسْلِمِيْنَ ﴿١٠٢﴾
103. And *laqad* (iteratively and affirmatively) [We] know verily they say they^z: verily only teaches him a human; tongue (of) which^x *yulhedona*¹²⁰ (bias-/deviously-incline they^z) to him (is) an *Aajami* (Non- وَلَقَدْ نَعْلَمُ اَنَّهُمْ يَقُولُوْنَ اِنَّمَا يَعْلَمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُوْنَ اِلَيْهٖ اَعْجَبٰى وَهٰذَا

¹¹³ See footnote 2851 above only here regarding *لَنَجْزِيَنَّ*.

¹¹⁴ There is no English word for *أَحْسَن*=*ahsane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

¹¹⁵ Ibid, only here for *لَنُحْيِيَنَّ* and *لَنَجْزِيَنَّ* respectively.

¹¹⁶ There is no English word for *أَحْسَن*=*ahsane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

¹¹⁷ See the *Lexicon* attached to this *Translation* for the effect of the letter *س* when added to a word.

¹¹⁸ The word "right," means *Allah's Speech*, which is *His Wisdom*, i.e. *real and true aright-guidance to all*.

¹¹⁹ See the *Lexicon* attached to this *Translation* for *bashbara/yonbashsharo/ mubasheron*=*مُبَشِّر* *بَشْرًا*.

¹²⁰ The word "الحد" has many meanings, among them: *deviously inclined*, not just inclined.

Arabic), while this^x (diction of The Qur'aan is) a tongue Arabic manifestor.

لِسَانَ عَرَبٍ مُّبِينٌ ﴿١٣﴾

104. Verily who^r not believe they^z by Allah's Aya'te^w (Qur'aanic statements) Allah not yahdey (divinely-guides) them and for them (is) a painful torment.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٤﴾

105. Verily only yafstarey ([he] crafts a lie for fraudulent end) the untruth who^r not believe they^z by Allah's Aya'te^w (Qur'aanic statements); and those, they (are) the liars.

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ الْكَاذِبُونَ ﴿١٥﴾

106. Whoever [he] unbelieved by Allah from after his belief, except whom^p [he] (had been) coerced while his heart (is) tranquil by the belief; [and,] but who^p sharaha (he: opened/pleased/contented) by the unbelief a chest; then on them (is) a wrath from Allah and for them (is) a great torment.

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَئِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٦﴾

107. Tha'leka (afar-that-it/that)^x (is) because verily they istaba-bbo¹²¹ (they: questingly liked/preferred) the life^w (of) this world^w over the Hereafter's;^w and verily Allah not yahdey (divinely-guides) the people, the unbelievers.

ذَٰلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿١٧﴾

108. Those (are) whom^r Allah stamped¹²² on their hearts, and their hearing, and their sights/insights and those (are) they the neglectors.

أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمِعِهِمْ وَأَبْصَرِهِمْ وَأُولَئِكَ هُمُ الْغَافِلُونَ ﴿١٨﴾

109. La'jaram¹²³ (inevitably-right), verily they in the Here-after^w they (are) the losers.

لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ ﴿١٩﴾

110. Afterwards verily your^t Lord, for whom^r emigrated they^z from after when they^z (had been) tested, afterwards jahado¹²⁴ (they^z exerted their utmost mental/ physical and possessional efforts fighting/ striving in Allah's cause) and ssabaro (they^z held on patiently); verily your^t Lord from after that (is) surely Ghafooron (iterative Forgiver), Raheemon (iterative mercy Giver).

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا قُتِلُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿٢٠﴾

¹²¹ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

¹²² The expression "stamped on their hearts" is an Arabic tongue expression meaning: their hearts are sealed so that they understand not and nor comes out of them any meritorious thing.

¹²³ The word "لا جرم" means inevitably-right. See الناج. To make the Arabic "لا" corresponds to the English counterpart "not" the "inevitable" is legitimately modified to "not-avoidable" and "rightly" is of course added to it to complete the meaning. Thus, "لا جرم" = "Not avoidable rightly" = inevitably right.

¹²⁴ The word "Jahado" = "جاهدوا" = they earnestly exerted their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause. However, the word "جاهد" is root word for "Jihad," which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the Shari'ah Law; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

111. Day *ta'tee*^w (*haps/comes*)^w each self^w arguing *a'n* (*regarding*) itself^w and (*to be*) fulfilled¹²⁵ each self^w what it^w worked while not they (*are*) *yodh'lamoona*¹²⁶ (*to be wronged they*^z).
يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَفْسِهَا وَتُوَفَّى كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١١١﴾
112. And struck Allah a parable/example: a village^w was^w *aa'menatan* (*in a state of secured self-safety*), tranquil-she^y (*it*^w); *ya'atee*^x (*appears/happens*)^x it^w its^w *rez'qo*^x (*provision/victuals for sustenance*)^x opulently from every place; so it^w unbelieved by Allah's boons^{w127} so Allah (*caused it*^w to) taste *lebasa* (*general occurrence involving everyone as if intimately wrapping around each*) the hunger and the fear¹²⁸ for what they^z were *yass-na'ona*¹²⁹ (*carefully craft they*^z).
وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ﴿١١٢﴾
113. And *laqad* (*verily, already and affirmatively*) came (*to*) them a messenger of them then denied him they^z so took them the torment while they (*were*) *dha'lemoona*¹³⁰ (*injustice-doers*).
وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ ﴿١١٣﴾
114. So let-eat you^z of what Allah *raz'aqa* (*provided*) you^b goodly legitimate; and let-thank you^z (*for*) Allah's boon^{w131} *en* (*if*) you^c were *eyyabo*¹³² (*indeed exclusively Him*) worship you.^z
فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا لِعِمَّتِ اللَّهِ إِنَّ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١١٤﴾
115. Verily only [*He*] forbad on you^b the carrion^w and the blood and swine's flesh and what (*had been*) invoked for other than Allah by it;^x so whomever [*he*] (*had been*) coerced neither a *baghen* (*selfish envious/transgressor* [*he*]) nor an aggressor [*he*] so surely Allah (*is*) *Ghaforon* (*iterative Forgiver*) *Raheemon* (*multitudinous mercy Giver*).
إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَنزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطَرَّ غَيْرَ بَإِغْ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١١٥﴾
116. And let-not say you^z for what describe yourⁿ tongues the untruth, this (*is*) *balalon* (*sanctioned/legitimate*) and this (*is*) *haramon* (*forbidden*).
وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ

¹²⁵ The word "تَوَفَّى" from "الوفاء" = "التمام", meaning gathering the last component of any obligation to make it a whole. Thus, "تَوَفَّى" means had been *endeavored and gathered the last part of an obligation and fully fulfilled it*.

¹²⁶ The word "wrongs" has myriads of meanings, among them: *curtails or diminishes*, as in this *Ayah*.

¹²⁷ See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("boon").

¹²⁸ Some Arabic linguists said that: "الخوف" = "القتل". See *تاج العروس* and *اللسان*.

¹²⁹ The word "يصنعون" is rooted in the verb "صنع", which means (1) *carefully chose*, or (2) *carefully crafted* or tried to approach perfection in making of (anything) or upbringing of any human or animal.

¹³⁰ The "ظالمون" = "the injustice-doers," as "الظلم" = "injustice."

¹³¹ See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("boon").

¹³² The word "إِيَّاهُ" = "أداة تأكيد و حصر لضمير منصوب" = an article of *intensity and exclusivity* for an *objective pronoun*.

/illegitimate), to *taftarona* (you^z craft a lie for fraudulent end) on Allah the untruth; verily who^r *yaftarona* (they^z craft a lie for fraudulent end) on Allah the untruth not prosper they.^z

لَيَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يَفْلِحُونَ

١١٦

117. Little *mata'aon*¹³³ (resource for a transitory worldly delight) and for them (is) a painful torment.

مَتَاعٌ قَلِيلٌ وَهُمْ عَذَابٌ أَلِيمٌ

١١٧

118. And on whom^r *hado*¹³⁴ (they adopted the Jewish "law" / customs/repented) We forbid what We narrated on you^g of before; and not We wronged¹³⁵ them; [and,] but they^z were wronging (to) their selves.^w

وَعَلَى الَّذِينَ هَادُوا حَرَمًا مَا فَصَصْنَا عَلَيْكَ مِنْ قَبْلُ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

١١٨

119. Afterwards truly your^t Lord for whom^r worked they^z the ill by a *jahalaten*¹³⁶ (acting ignorantly or incorrectly), afterwards repented they^z from after *tha'leka* (afar-that-it/that)^x and reformed they^z verily your^t Lord from after it^w surely (is) *Ghaforon* (iterative For-giver) *Raheemon* (multitudinous mercy Giver).

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا الشُّوْءَ بِجَهْلَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ

١١٩

120. Verily *Ebraheema* (Abraham) [was] an *Ummatan*^{w137} (single believer in a community/possessed various traits found in a community)^w *gha'netan* (he-devotedly-obeyer-/submitter/suppliant) for Allah *haneefan*¹³⁸ (soundly leaning [he]) and not [he] was of the *mushbrekeena* (he-they who partner deities with Allah/ he-polytheists).

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ

١٢٠

121. Thanker (he) for His boons,^{w139} *ejababa* ([He] favorably and directly selected) him and [He] divinely-guided him to a *Sseratten* (specific and a single path) straight.

شَاكِرًا لِأَنْعَمِهِ أَجْبَنَهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

١٢١

122. And *aa'taynabo* (We accorded him) in the world^w a *hasanatan*^w (meritorious-deed)^w and verily he (is) in the

وَعَايَنَهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّهُ فِي

133. The word "متاع"="mata'aon" is rooted in the word "مَتَّعَ"="matta'a" with many meanings, among them: resources of transitory worldly delight. See *Lexicon* attached to this Translation for more elaboration.

134. The word "hado" for the singular and "hado" for the plural, has three distinct Arabic meanings: (1) returned to the truth; (2) returned and repented; (3) entered into the "law" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does not have a word for "religion" per se, that is why they say: "law," that is they say the Mosaic Law, instead of Mosaic religion.

135. See the *Lexicon* attached to this Translation for "ظالم"="injustice-doer" and "ظلم"="wronger."

136. The word "جهالة"="jahalaten" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did some-thing not correct. So the "jahalaten" is acting ignorantly or incorrectly.

137. That means, and Allah knows best, *Ebraheem* (Abraham) (1) was the single believer in a whole community (or a nation) or (2) as an individual exhibited the traits of a whole people.

138. The word "حنيفاً"="مَيْلًا" in this *Ayah* is a predicate construct (for كان), hence "incliner/soundly leaning [he]. See *إعراب القرآن، لمحمود صافي*. The "inclining/leaning" is to the sound religion or faith of Ibraheem's (Abraham's); as he inclined/leaned away from his people's faith which was based on multiple idols' worships.

139. See the *Lexicon* attached to this Translation for "نعمة"="ne'amah" ("boon").

Hereafter^w certainly of the *ssa'lebeena* (righteous-people).

الْآخِرَةَ لِمَنِ الصَّالِحِينَ ﴿١٢٣﴾

123. Afterwards We revealed¹⁴⁰ to you^s that *ettabe'a* (let-closely-follow [you^s]) *Ebraheema's* (Abraham's) sect^w /faith^w *haneefan*¹⁴¹ (soundly-inclined [he]) and not [was] [he] of the *mushrekeena* (he-they who partner deities with Allah/ he-polytheists).

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٢٣﴾

124. Verily only (had been) made the Sabbath on whom^r differed they^z in it^x and that your^t Lord surely rules among them The *Qeyamete's*^w (Judgment's) Day^x in what they^z were in it^x differing.

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٢٤﴾

125. Let-invite [you^s] to your^t Lord's path by the *hekma'te*^{w142} (wisdom)^w and the exhortation^{w143} [the] *hasa-natey*^w (meritorious-deed);^w and let-argue [you^s] (with) them by which^u it^w (is) *absa'no*¹⁴⁴ (perfecter and beautifuler); verily your^t Lord: He (is) knowinger by whom^p [he] strayed a'n (off) His path and He (is) knowinger by the *muhtadeena*¹⁴⁵ (they who become divinely-guided).

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

126. And *en* (if) you^c retaliated then let-retaliate you^z by like what you^c (had been) retaliated by it;^x and *la'en* (indeed if) *ssabartom* (held on patiently you^c) surely it^x (is) *khayron* (choicer/superior/worthier) for the *ssa'bereena* (people of patience).

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ ﴿١٢٦﴾

127. And *issber* (let-hold on patiently [you^s]) and not your^t patience except by Allah; and let-not sadden [you^s] on them and let-not *tako*¹⁴⁶ (be [you^s]) in constriction of what they^z machinate.

وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي صَبَقٍ مِمَّا يَمْكُرُونَ ﴿١٢٧﴾

128. Verily Allah (is) with whom^r *ettaqaw* (they^r had reverentially guarded not to displease Allah) and whom^r (are) benefactors.

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ يُحْسِنُونَ ﴿١٢٨﴾

¹⁴⁰ The word “أوحى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded); and “الوحي” is fire or king. See *اللسان*.

¹⁴¹ See footnote 138 above regarding “حنيفاً”.

¹⁴² See the *Lexicon* attached to this Translation for “hekma.”

¹⁴³ The word “موعظة” rooted in “وعظ” = “exhorted” or “admonished,” could mean: exhortation or admonition.

¹⁴⁴ There is no English word for أحسن=absane. Both words perfecter and beautifuler are in their adjective sense.

¹⁴⁵ See the *Lexicon* attached to this Translation for “muhtadee” and its plural “muhtadoon”/ “muhtadeen.

¹⁴⁶ Tako=ta'kon, shortened for resoluteness and assertiveness. +



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. *Subhana*¹ (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of Allah) Who asra ([He] nocturnally-ambulated/journeyed) by abdebe² (His slave) nightly³ from The Sacred The Mosque to The Mosque The *Aqssa* (Uttermost), which^x We blessed around it^x to show him [We] of Our *Aya'te*^w (miracles); Verily He, He (is) The Sameo⁴ (The Acute-Hearer-/The Enabler of others to hear/favorable Answerer to prayer), The Basseeron (keenly: Seer/Omniscient). سُبْحَنَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِّنْ عَابِدِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١﴾
2. And aa'tayna (We accorded) Mosa (Moses) the book^x and We made it^x a divine-guidance for Israel's sons that not tattakhetho⁵ (you^z take and presume) of lesser than/without Me a custodian. وَأَاتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَءِيلَ إِلَّا تَنَحَّضُوا مِن دُونِي وَكَيْلًا ﴿٢﴾
3. Progeny^{w6} of whom^p We carried with Noohen (Noah); verily he [was] an abdan (submitter/ worshipper/ slave) shakoran (multitudinous thanker). ذُرِّيَّةَ مَن حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا ﴿٣﴾
4. And We judged/informed⁷ to Israel's sons in the book, surely assuredly⁸ you^z (shall) corrupt in the Earth^w twice; and surely assuredly you^z (shall) overtop, a big overtopping.⁹ وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَءِيلَ فِي الْكِتَابِ لِنُفْسِدَنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَنَعْلَنَ عُلُوًّا كَبِيرًا ﴿٤﴾

¹ The word "subhana" = "سبحان" has no English equivalent. Wherever this word, or its grammatical inflections (such as "سبحانك" or "سبحانه") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render "subhana" = "سبحان" concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

² The word "abdebe" = "His slave," the denotation of the word "slave" is vastly paradoxical with respect to Allah vis-à-vis the humans. See the Lexicon attached to this Translation for an elaboration.

³ The word "أسرى و سرى؛ و قيل أن أسرى من أول الليل و سرى من آخره" means night-journeying. And the additional "nightly" = "ليلا على التكرير و الظرفية" is adverbial for emphasis and partialness, i.e. part of the night.

⁴ "السميع" = The Same'o and "البصير" = The Basseero are two of multiple names of Allah, as stated above.

⁵ The word "اتخذ" from "الإتخاذ" which is "إفتعال" for "الاتخاذ," as stated in لسان العرب; therefore, "اتخذ" is always taking and making/presuming some-thing of what was taken. Thus, it is not just the mere taking.

⁶ The word "ذرية" linguistically has double meaning: (1) ancestry or (2) progeny. See اللسان. Clearly in this context progeny is what applies, as the Ayah addresses a people and reminding them about this fact. Also the word progeny is both plural and singular or progenies; clearly here it is the descendants which are in reference.

⁷ The Arabic word "قضى" = judged, has many distinctly different meanings, among them: informed, applicable here.

⁸ The "ل" in "لنفسدن" is a juratory "ل" = "ل القسم" amounting to = "التاكيد", i.e. affirmation, expressed by "assuredly"

⁹ Some say that the "ل" in both "لنفسدن" and "لنعلمن" is "ل قسم مضمرة" = hidden pronoun for oath. See الطبري.

5. So *edha* (*when/if*) came appointment (*of the*) first^w (*of*) [them both] We (*will have*) missioned¹⁰ over you^b *ebadan* (*worshippers/submitters/slaves*) for Us possessors (*of*) severe *ba'a'sen* (*warfare*) then *jaso* (*ravaged/iteratively searched for extermination they*)¹¹ midst/through¹¹ the homes,^{w12} and (*such*) [was] a promise *mufoola*¹³ (*a matter inevitably done/fulfilled*).

فَإِذَا جَاءَ وَعَدُ أُولَٰئِهِمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَّفْعُولًا ﴿٥﴾

6. Afterwards (*will have*) *radadna*¹⁴ (*We forthwith-returned*) for you^b the recurrence^w on them and We (*will have*) supplied you^b by possessions and sons and We (*will have*) made you^b more *na'feera*¹⁵ (*preparedness in numbers and succorers mobilizing*).

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا ﴿٦﴾

7. *En* (*if*) *absantom* (*[you]*^c) rendered meritorious-deeds/says *absantom* for yourⁿ selves^w and *en* offended you^c so (*is*) then for it;^w then *edha* (*when/if*) comes promise (*of*) the other^w to displease they^z yourⁿ faces¹⁶ and to enter they^z The Mosque just-as they^z entered it^x first [once^w]; and to *youtabbero* (*they*^z ruin/damage) what they^z overtopped¹⁷ (*overrode/conquered*) *tatbera*¹⁸ (*an utter-bane/damage*).

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسْتَوْفُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبَرُوا مَا عَلَوْا تَنْبِيرًا ﴿٧﴾

8. *Asa* (*craving a deed beyond one's means that/may*) [*it*]^x yourⁿ Lord to *yarhama* (*mercy-give*) you^b and *en* (*if*) reverted you^c We revert; and We made Hell^w for the unbelievers a prison/a mat.¹⁹

عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمْ وَإِنْ عُدتُمْ عُدتُمْ وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا ﴿٨﴾

9. Verily this^x [The] Qur'aan^x *yahdey* (*divinely-guides*) to which^u it^w (*is*) upright-straighter and *youbashsher* (*[it]*^x tells pleasant tidings) (*to*) the believers who^r they^z work the righteous works^w that for them (*is*) a big remuneration.

إِنَّ هَٰذَا الْقُرْآنَ يَهْدِي لِلَّذِي هُمْ أَقَوْمٌ وَيَبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿٩﴾

¹⁰ The word “بعث” carries several meanings, among them: *sent, missioned, resurrected, awoken, and prompted*.

¹¹ The word “خلال” means “among” or “midst,” see اللسان.

¹² That is *your* homes^w.

¹³ The word “mufoola”= “مفعولا,” is singular, masculine objective noun, meaning: *it inevitably, indeed to be carried out.*”

¹⁴ The word “رَدَدْنَا” is rooted in “رَدَّ,” meaning “forthwith-returned,” based on the *Ayah*: “And when (had) been greeted you^r by a greeting^w, then you^r greet by better than it^w or you^r forthwith-return it^w.” (S4: 86). Also one should bear in mind that a “day” “by Allah’s rule” is equivalent to one thousand-years of our reckoning, as stated by the *Ayah*: “and verily a day *enda* (by Rule of) your^r Lord (is) like a thousand-year of what you^r reckon.” (S22: 47).

¹⁵ The word “نَفِيرًا” has many meanings, among them, it’s a “مصدر” = *infinitive noun*, perhaps for *intensity*: and “انصارًا” i.e. *numerous peoples mobilizing in preparedness for succoring in war or war-status-condition for a cause or a group*. See التاج. So perhaps, and Allah knows best, the influence of World Zionism since early 20th Century to the present (2006) is a good example, as such influence penetrates most “decision-making bodies” throughout the world in support of its *unfair and vile* causes. See إعراب القرآن، لمحمود صافي، and كتب التفسير.

¹⁶ The word “وَجُوهَكُمْ” in “وَجُوهَكُمْ” has many meanings, among them: *your chieftains, or your notables or leaders among you*. And if that happens to such people in any community then the rest clearly are worsted or bested. See الراغب والهادي.

¹⁷ The word “عَلَوْا” means *they overtop* as “عَلَا” means: *overtop, conquered and prevailed upon*. لسان العرب.

¹⁸ The word “تَتَبِيرًا” is an *infinitive noun*, for *intensity* for being *repetitive and utter*. So, “utter smashing” or utter damage.

¹⁹ The word “حَصِيرًا” could also mean a “mat.”

10. And verily who^r they^z believe not by the Here-
after^w We prepared for them a painful torment. وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٠﴾
11. And prays/invokes the mankind by the evil his
pray/invocation by the *khayre* (goodness/worthiness-
/desirables) and [was] the mankind hasty. وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ
وَكَانَ الْإِنْسَانُ مَجْهُولًا ﴿١١﴾
12. And We made the night and the *naha're* (between
sunrise and sunset) a twain *Aya'ta*^w (miracle/sign/proof),
then We erased the night's *Aya'ta*^w and made We
the *naha're* *Aya'ta*^w *mubsseratan*^w (discernment-enabler)^w
to *tabtagho*²⁰ (you^z earnestly-quest) munificence from
yourⁿ Lord and to know you^z the years^w number
and the reckoning; and each thing expounded it^x
We *tafsseelan*²¹ (detailed-expounding). وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ فَمَحْوًا
آيَةً أُخْرَىٰ لِّتَبَيَّنُوا ۚ وَلِتُبَيِّنَ اللَّهُ لَكُمُ
الْمُصَرَّةَ الَّتِي كُنتُمْ فِيهَا تُخْتَلَفُونَ ۚ وَلِتُبَيِّنَ
لَكُمْ آيَاتِهِ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ ۚ
وَكُلُّ شَيْءٍ فَصْلَانَهُ تَقْصِيلًا ﴿١٢﴾
13. And each mankind We bounded him his omen in
his neck^w and *nokhrejo* ([We] produce/emerge) for him
The *Qeyamatey's*^w (Judgment's) Day^x a book^x [he] finds
it^x *manshoora* (that which is spread, i.e. unfolded). وَكُلَّ إِنسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي
عُنُقِهِ ۚ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا
يَلْقَاهُ مَنْشُورًا ﴿١٣﴾
14. Let-read [you^s] your^t book, sufficed by your^t self^w
today on you^g *Haseeban* (Meticulous Reckoner). اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ
حَسِيبًا ﴿١٤﴾
15. Whoever *ehtada* (he became divinely-guided), so verily
only *yahtadey* (he becomes divinely-guided) for himself^w
and whoever [he] strayed then verily only [he]
strays on it;^w and not *ta'zero* (ill-burdens/sins/offends)
a *wa'zeyraton* (she-ill-burden-bearer/she-sinner/she-offender)
another's *wezra* (an ill-burden/ sin/ offense),²² and were
not We (are) tormentors until [We] mission²³ a messenger. مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۚ
وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا نَزِرُ
وَزْرَهُ وَزَرُّ أُخْرَىٰ ۚ وَمَا كُنَّا مُعَذِّبِينَ
حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٥﴾
16. And if We wanted to perish a village^w We
commanded its^w affluents then *fa'saga*²⁴ (they^z rebelled
vis-à-vis Allah's command) in it^w so righted on it^w the
say, so We destroyed it^w *tedmeeran*²⁵ (utter-destruction). وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا
مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ
فدَمَّرْنَاهَا تَدْمِيرًا ﴿١٦﴾

²⁰ The word “ابتنى”=“طلب حثيثا” meaning: earnestly quested.

²¹ The word “تفصيلاً”=“اسم مصدر” that is an unrestricted objective noun indicating intensity or emphasis of the nature of the act of that verb itself. In this case expressing intensity of the “expounding,” hence detailed is prefixed to attain this intensity.

²² The word “وَزْرٌ”=we'zr means: heavy: burden/sin/offense. Translated parenthetically here as “heavy: burden/sin/offense” as it is a heavy: burden which impedes, unless properly handled. It is potentially a sin or an offense for a “وزير”=vizier because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others. Thus, I chose to further qualify “burden” by the word “ill” as such qualification really and truly best approximate the seriousness of such a burden in reference. See اللسان.

²³ See footnote 10 above regarding بعث.

²⁴ See the Lexicon attached to this Translation for the word faseoonn =“الفاسفون.” for elaboration.

²⁵ In this case “utter” is used to intensify destruction.

17. And how-many²⁶ We perished of the generations of after Nooben (Noah) and sufficed by your^t Lord by His eba'de's (worshippers/ submitters/ slaves)'s offenses Proficient, Basseeran (keenly: Seer/ Omniscient).

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا ﴿١٧﴾

18. Whoever [he] [was] wanting the Hastener^{w27} We hastened for him in it^w what [We] will for whom^p [We] want; afterwards We made for him Hell^w yassla²⁸ ([he] shall be broiled on/by) it^w mathmooman²⁹ (he who is despised) madhooran³⁰ (he who is driven-away from Allah's mercy/ he who is reprobated).

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَلْنَا لَهُ. فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا ﴿١٨﴾

19. And whoever [he] wanted the Hereafter^w and [he] endeavored³¹ for it^w its^w endeavor while he (is) a believer, so those, [was] their endeavor mashkora³² (it^w that which is being thanked).

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا ﴿١٩﴾

20. Each [We] supply these and these (are) of your^t Lord's giving; and not [was] your^t Lord's giving mahdhoran³³ (that which is restricted).

كُلًّا نُمِدُّ هَؤُلَاءِ وَهَؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾

21. Let-look [you^s] how favored/preferred We some (of) them over some; while surely the Hereafter^w (is) bigger ranks^w and bigger tafdhelan (favor/ preferment).

أَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ وَلَآخِرَةُ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا ﴿٢١﴾

22. And let-not make [you^s] with Allah another elahan (a deity) then [you^s] sit mathmooman (he who is dispraised) makhthola³⁴ (he who is disappointed).

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا ءَاخَرَ فَتَقْعُدَ مَذْمُومًا مَخْذُولًا ﴿٢٢﴾

23. And judged your^t Lord that not worship you^z except eyyabo³⁵ (indeed exclusively Him) and by both the begetters (parents) ehsanan (meritorious deed); either assuredly reaches endaka (with you/at your custody) the agedness an abado³⁶ (a lone/any-one) (of)

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ

²⁶ The word “كَمْ” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long.”

²⁷ That is, this world goes rather fast and after all it is transitory pomp. In Arabic “world” is a feminine gender.

²⁸ The word “يَصْلَىٰ” transliterated “yassla” here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely kindled Fire.

²⁹ The word “mathmooman” = “مَذْمُومًا” is a masculine, singular, objective noun, no English equivalent for it.

³⁰ The word “madhooran” = “مَدْحُورًا” is a masculine, singular, objective noun, no English equivalent for it.

³¹ The word “سَعَى” has several meanings, depending on the context: (1) “بِمَعْنَى عَدَا دُونَ الشَّدِّ” i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) “بِمَعْنَى مَشَىٰ أَوْ مَضَىٰ” i.e. treaded = walk on, over, or along; (3) “عَمِلَ بِاجْتِهَادٍ” = endeavored, i.e. he made conscientious or concerted effort toward an end, as in this context; (4) “بِمَعْنَى قَصْدٍ” intentionally treaded. When “سَعَى” in the sense of “striding” it is made transitive by “إِلَى” and when it is in the sense of “work” then it is made transitive by “الَامَ.” See الصائر, and اللسان.

³² The word “مشكوراً” is an objective noun for which there is no English equivalent per se.

³³ The word “محظوراً” is an objective noun for which there is no English equivalent per se.

³⁴ The word “مخدولاً” is an objective noun for which there is no English equivalent per se.

³⁵ The word “إِيَّاهُ” = “إِيَّاهُ” = “أداة توكيد لضمير منصوب” = an article of intensity for an objective pronoun.

³⁶ See the Lexicon attached to this Translation regarding “أحد.”

them both or [them] both, then let-not say [you^s] for them both: fie; and let-not [you^s] scold them both; and let-say [you^s] for them both a say-karee'man (soft/pleasing, bounteous, and ennobling).

كِلَاهُمَا فَلَا تَقُلْ لَّهُمَا أَفٍّ وَلَا
نَهْرَهُمَا وَقُلْ لَهُمَا قَوْلًا
كَرِيمًا ﴿٢٣﴾

24. And let-lower [you^s] for them both, the wing (of) humility³⁷ of the mercy^w and let-say [you^s]: my Lord erham (mercy-give) them both just-as both reared me (when I was) a little.

وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ
الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا
رَبَّيْنِي صَغِيرًا ﴿٢٤﴾

25. Yourⁿ Lord (is) knowinger by what (is) in yourⁿ selves;^w en (if) you^z be ssa'leheena (righteous-people), then verily He [was] for the anmabeena (iterative repenters) Ghafooran (iterative Forgiver).

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِن
تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ
لِالْأَوَّيْبِ عَفُوًّا ﴿٢٥﴾

26. And eetey (let-accord [you^s]) the kin-possessor his right and (too) the meskeena (not having sufficient material possessions) and son (of) the path (the wayfarer); and let-not squander [you^s] an utter³⁸ squander.

وَعَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ
وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ﴿٢٦﴾

27. Verily the squanderers they^z were the Satans' brothers and the Satan [was] for his Lord kaforan³⁹ (iteratively ingrate/unbeliever).

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ
وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٧﴾

28. And if [you^s] assuredly shun a'n (off) them ebegha'a (earnest-quest) a mercy^{w40} from your^t Lord [you^s] hope (for) it; then let say [you^s] for them say may'soran (facile).

وَأِمَّا تُعْرِضَنَّ عَنْهُمْ أَبْغَاءَ رَحْمَةٍ مِّن
رَّبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا ﴿٢٨﴾

29. And let-not make [you^s] your^t hand^w fettered to your^t neck^w and let-not tabsott (swell/outstretch) 3it^w [you^s] all the bastte (swelling/out-stretching), then [you^s] sit maloo-man (he who is dispraised/despised) mahsooran⁴¹ (he who is: cringer/in ardent contrition).

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ
وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ
مُلُومًا مَّحْسُورًا ﴿٢٩﴾

30. Verily your^t Lord, yabsotto ([He] swells/expands) the rez'qa^x (provision/victuals for sustenance)^x for whom^p [He] wills and [He] constricts; verily He [was] by His eba'de (worshippers/submitters/slaves) Proficient Baseeran (keenly: Seer/Omniscient).

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ
وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٣٠﴾

31. And let-not you^z kill yourⁿ children (because of)

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمَّا نَحْنُ

³⁷ What a lofty, elegant, and eloquent expression is: "the wing of humility of the mercy." It's your side of ease, leniency, kindness and servileness towards the begetter-parents who had begotten and reared you.

³⁸ The word "تَبْذِيرًا" is the infinitive noun of "بَذَرَ," and so the word "utter" is used to indicate such intensification.

³⁹ The word "كَفُورًا" is masculine noun, denying Allah's multiple favors, i.e. he is a multitudinous ingrate/unbeliever.

⁴⁰ The word "رَحْمَةً" has many meanings, among them here is: wished for provision = "رِزْقٌ." See الطبري.

⁴¹ The word "حَسْرَةً" is "أشد الندم," see التاج. Thus we qualify the word "contrition" by ardent to indicate such strength of contrition.

khashya'te (reverent-fear^w) (of) impoverishment; We provide them and *eyyakum*⁴² (indeed including you^b); verily their killing [was] a big wrongdoing. ﴿٣١﴾

32. And let-not you^z near the adultery;^x verily it^x [was] a profanity^{w43} and fouled a path (*it^w is*). ﴿٣٢﴾

33. And let-not kill you^z the self,^w which^u Allah hallowed-/forbade, except by the right; and whom^p [he] (*had been*) killed unjustly, then *qad* (*already and affirmatively*) We made for his guardian an authority,⁴⁴ so let-not *yus'ref* ([he] exceeds/squander) in the killing; verily he [was] *manssoora* (*he stands succored*). ﴿٣٣﴾

34. And let-not near you^z the orphan's possession except by which^u [it^w] (*is*) *absa'no*⁴⁵ (*perfecter and beautifuler*) until attains [he] his *ashud*⁴⁶ (*prime/full mental and physical strengths*); and you^z fulfill⁴⁷ by the covenant; verily the covenant [was] *masola*⁴⁸ (*that which is to be questioned about*). ﴿٣٤﴾

35. And let-fulfill⁴⁹ you^z the measure if you^z measured and let-weigh you^z by the *qesttas* (*rendering absolute balance/post removal of injustice*) the straight; *tha'leka* (*afar-that-it/that*)^x (*is*) *khayron* (*choicer/superior/worthier*) and *absa'no*⁵⁰ (*perfecter and beautifuler*) *ta'amee'la* (*ultimate becoming*). ﴿٣٥﴾

36. And let-not *ta'gfo*⁵¹ ([you^s] judge by perspicacity and presumption) what (*is*) not for you^g by it^x knowledge; verily the hearing and the sight and the *foaa'da* (*heart/mind*), all those, [he] [was] *a'n* (*regarding*) it^x *masola*⁵² (*that which is to be questioned about*). ﴿٣٦﴾

37. And let-not walk [you^s] in the land^w struttingly; verily you^g never *takhrega*⁵³ (*you^s perforate/horizontally*) ﴿٣٧﴾

⁴² The word “إِنِّي،” = “أداة تأكيد لضمير منصوب” is an article of intensity for an objective pronoun.

⁴³ The word “فاحشة” = “profanity” means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah's proscriptions. Some-times the word “فاحشة” or “الفاحشة” is euphemistically used to mean adultery or fornication or homosexuality, as in this context.

⁴⁴ The power means an authority over the wronger to either demand “*qesas*,” that is receiving “blood money,” exacting retribution, to slay the wronger, or extend forgiveness to the wronger.

⁴⁵ There is no English word for *أحسن* = *absane*. Both words perfecter and beautifuler are in their adjective sense.

⁴⁶ The word “*ashudab*” = “أشده” translated as [his “prime, full strength”] = reached the ideal age of physical and mental strengths.

⁴⁷ The word “أوفوا” from “الوفاء” = “التمام,” meaning gathering the last component of any obligation to make it a whole. So, “أوفوا” means you endeavor and gather the last part of an obligation and fulfill it.

⁴⁸ The covenant is to be questioned in *censure* to its breaker, just like the “she-neonate” gets to be questioned why was she killed (S81:8), as she was not at fault at all but her killer certainly is.

⁴⁹ See footnote 47 above regarding fulfill.

⁵⁰ There is no English word for *أحسن* = *absane*. Both words perfecter and beautifuler are in their adjective sense.

⁵¹ The word “تقف” = “تحكم بالقيافة و الظن” i.e. you judge by perspicacity and presumption. See الراغب.

⁵² That is Allah shall question all those senses and the heart regarding what each did, if it was not supposed to do.

⁵³ The word “خرق” in “تخرق” has several meanings, among them: perforated it by making deep and large hole =

تَحَرِّقَ الْأَرْضَ وَلَنْ يَبْلُغَ الْجِبَالَ طُولًا ﴿٣٧﴾
cross to its end) the Earth^w and never reach [you^s] the mountains tallness.⁵⁴

38. All *tha'leka* (*afar-that-it/*)^x [was] its^x ill/misdeed *enda* (by Rule of) your^t Lord *makeruban*⁵⁵ (*that which is disliked*). ﴿٣٨﴾

39. *Tha'leka* (*afar-that-it/that*)^x (*is*) of what revealed⁵⁶ to you^g your^t Lord of the *hekma'tey*^{w57} (*wisdom*);^w and let-not make [you^s] with Allah another *elaban* (*a deity*), then [you^s] (*be*) cast in Hell^w *malooman* (*he who is dispraised*) *mad'hooran*⁵⁸ (*he who is banished*). ﴿٣٩﴾

40. Has then *assfa*⁵⁹ ([He] *preferentially appropriated*) you^b yourⁿ Lord by the sons and *ittakbatha*⁶⁰ (*He took and made*) of the angels females; verily you^z surely say a great say.⁶¹ ﴿٤٠﴾

41. And *laqad* (*verily, already and affirmatively*) We variegated in this, The Qur'aan^x to *yadhdhakkaru* (*repetitively-remind*) and not [*it*^x] augments them except an aversion. ﴿٤١﴾

42. Let-say [you^s]: if [was] with Him *aa'lebaton*^w (*deities*), just-as they^z say, then surely (*would have*) *ebtagho*⁶² (*they^z earnestly-quested*) to The *Arshe*⁶³ (*Throne of King-ship*) possessor a path.⁶⁴ ﴿٤٢﴾

43. *Subhana*⁶⁵ (*Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of*) Him and *ta'aala* (*ever elevated*) ﴿٤٣﴾

= in it to the other end, or cross it all along to its end. See الهادي والبصائر. I cannot find a suitable word in English for “خرق,” among words such as: bore, perforated, pierced, and all such synonyms.

⁵⁴ That is never you reach in height or might of the mountains.

⁵⁵ The word “مكروها” is a singular, masculine, objective noun = “اسم مفعول.” And “مكروها” is not an adjective, to say “dislikeable,” so for such a word there is no English equivalent *per se*. See إعراب القرآن، لمحمود صافي.

⁵⁶ The word “أوحى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded); and “الوحي” is fire or king. See اللسان..

⁵⁷ See the Lexicon attached to this Translation for “hekma.”

⁵⁸ The word “مدحورا” is a singular, masculine, objective noun for which there is no English equivalent *per se*.

⁵⁹ The word “أصفي” in “أصفاكم” means: [He] preferentially appropriated, i.e. favorably individualized.

⁶⁰ The word “اتخذ” from “الإنخاذ” which is “افتعال” for “الأتخاذ,” as stated in لسان العرب; therefore, “اتخذ” is always taking and making and presuming some-thing about what was taken. Thus, it is not just the mere taking.

⁶¹ That is with respect to sin, i.e. a great sinful say.

⁶² The word “ابتغى” = “طلب حثيثا” meaning: earnestly quested.

⁶³ See the Lexicon attached to this Translation for more elaboration on this wondrous word.

⁶⁴ That is a “path” to either “please” Him or “depose” Him and take The Throne for themselves.

⁶⁵ The word “subhana” = “سبحانه” has no English equivalent. The word is made up of two parts: “subhana” and the pronoun “ho” = “Him.” Wherever the word “subhana,” or its associates/inflections (such as “سبحان” or “سبحانك”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness. So, we can render “subhana” = “سبحان” concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him).

[He] *amma* (regarding) what they^z say *olowan* (elevation-/loftiness) *Ka'beeran*^x (Big/ Vast).

كَبِيرًا ١٢

44. *Tosabbeho*⁶⁶ (say: “*subhana Allah*”) for Him the Heavens^w [the] seven and the Earth^w and who^p (are) in them^y and *en* (not) of a thing except *yousabbeho* (says: *subhan Allah*) [it^x]⁶⁷ by His praise, [and] but not understand you^z their *tasbeeha* (their saying *subhana Allah*); verily He [was] Forbearer, *Ghafooran* (iterative Forgiver).

نَسِجَ لَهُ السَّمَوَاتِ السَّعَةِ وَالْأَرْضِ
وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ
بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ
إِنَّهُ كَانَ حَلِيمًا غَفُورًا ١٤

45. And if you^g read (*read* is in the past tense) The Qur'aan^x We made between you^g and [between] whom^r (*did*) not believe they^z by the Hereafter^w a veil *mas'tooran*⁶⁸ (that which is hidden/invisible).

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ
وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ
حِجَابًا مَسْتُورًا ١٥

46. And We made on their hearts coverts^x that-not they^z understand it^x and in their ears *wagran* (bearing-beaviness) and if you^g mentioned your^t Lord in The Qur'aan^x alone fled/diverged they^z on their rears aversively.

وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ
وَفِي آذَانِهِمْ وَقْرًا وَإِذَا ذُكِّرْتُمْ رَبَّكَ فِي
الْقُرْآنِ وَحْدَهُ وَلَوْ عَلَى أَذْنُرِهِمْ نُفُورًا ١٦

47. We (*are*) knowinger by what *yasta'me'ona* (they^z affirmably listen) by [it^x], *edh* (when/since) *yasta'me'ona* (they^z affirmably listen) to you^g *edh* (while) they (*are*) *najwa* (secretly-counseling each other), *edh* say the *dha'le-moona*⁶⁹ (injustice-doers): *en* (not) *tatta'be'ona* (you^z closely -follow) except a man *mas'hooran*⁷⁰ (one who is bewitched).

نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ
يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَى إِذْ يَقُولُ
الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا
مَسْحُورًا ١٧

48. Let-look [you^s] how struck they^z for you^g the parable/examples so strayed they^z so they^z cannot (*find*) a path.

أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ
فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ١٨

49. And said they^z are if we were bones and *rufatan*⁷¹ (decayed corpses/dust/debris) are truly we *mub'ao-thoona*⁷² (ones to be resurrected) a new creation.

وَقَالُوا أَوَإِذَا كُنَّا عِظَامًا وَرَفْنَا أَوَإِنَّا
لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ١٩

50. Let-say [you^s]: let-be you^z a stone^w or an iron.^x

قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ٢٠

51. Or a creation of what enlarges in yourⁿ chests; then they^z will say: who^a (*shall*) restore us; let-say

أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ

⁶⁶ The word “*tosabbeho*” means saying “*subhana Allah*,” see footnote 65 above regarding *subhana*.

⁶⁷ The word “thing” in Arabic is a *masculine, singular* gender. Hence, the pronoun referring to it is a “*he-it*.”

⁶⁸ The word “*mastoor*” is *objective, singular, masculine noun*, with no English equivalent, meaning *that which is hidden*.

⁶⁹ The “*ظالمون*” = “the injustice-doers,” as “*الظلم*” = “injustice.”

⁷⁰ The word “*مسحور*” is an *objective noun* for which there is no English equivalent *per se*.

⁷¹ There is no English word *per se* to mean “*رفات، أي فئات الميت بعد ان يفتت و يتلاشى، الفئات*.” So, the closest one word is “*dust*.”

⁷² The word “*مبعثون*” is an *objective noun* for which there is no English equivalent *per se*.

[you^s]: Who *fattara* ([He] *innately-perfectly-originated*) you^z first [once^w] (*time*^w); then they^z will nod⁷³ to you^g their heads and say they^z when (*is*) it;^x let-say [you^s]: *asa* (*craving a deed beyond one's means that, may*) that [*iz*^x] be near.

فَسَيَقُولُونَ مَنْ يُعِدُّنَا قُلُ الَّذِي
فَطَرَكُمُ أَوَّلَ مَرَّةٍ فَسَيَنْغَضُونَ إِلَيْكَ
رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ قُلُ
عَسَى أَنْ يَكُونَ قَرِيبًا ﴿٥١﴾

52. Day [He] summons you^b then *testajeebona*⁷⁴ (you^z *compliantly-answer*) by His praise and you^z presume *en* (*not*) waited/tarried you^c except a little (*short while*).

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ
بِحَمْدِهِ وَتَنْظُنُونَ إِنْ لَيْتُمْ إِلَّا قَلِيلًا ﴿٥٢﴾

53. And let-say [you^s] for My *eba'de* (*worshippers-/submitters/slaves*) (*to*) say they^z which^u it^w (*is*) *ahsa'no*⁷⁵ (*perfecter and beautifuler*); verily the Satan incites among them; verily the Satan [was] for the mankind a foe⁷⁶ manifest.

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ
إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ
الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُبِينًا ﴿٥٣﴾

54. Yourⁿ Lord (*is*) knowinger by you^b *en* (*if*) [He] wills *yarham* ([He] *mercy-gives*) you^b or *en* [He] wills torments you^b [He]; and not We sent you^g over them a custodian.

رَبُّكُمْ أَعْلَمُ بِكُمْ إِنْ يَشَأْ يَرْحَمْكُمْ أَوْ
إِنْ يَشَأْ يُعَذِّبْكُمْ وَمَا أَرْسَلْنَاكَ
عَلَيْهِمْ وَكِيلًا ﴿٥٤﴾

55. And your^t Lord (*is*) knowinger by whom^p (*are*) in the Heavens^w and the Earth;^w and *laqad* (*verily, already and affirmatively*) favored/preferred We some (*of*) [the] prophets over some and *aa'tayna* (*We accorded*) *Dawooda* (*David*) *Zabora* (*Psalms/proverbial wisdoms/no command-rules*).

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَوَاتِ
وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ
عَلَى بَعْضٍ وَءَاتَيْنَا دَاوُدَ زَبُورًا ﴿٥٥﴾

56. Let-say [you^s]: let-invoke you^z whom^r you^c claimed of lesser than/without Him, then not possess they^z the *dhurro's* (*persisting-distress's*) doffing *a'n* (*off*) you^b and nor a transfer.

قُلْ أَدْعُوا الَّذِينَ رَزَعْتُمْ مِنْ دُونِهِ فَلَا
يَمْلِكُونَ كَشْفِ الضَّرِّ عَنْكُمْ وَلَا
نَحْوِيلًا ﴿٥٦﴾

57. Those, who^r invoke they^z *yabtaghona*⁷⁷ (*they^z earnestly-quest*) to their Lord the *waseelata*⁷⁸ (*a unique rank in Paradise/intermediacy/mean of approach*) which (*of*) them nearer and *yarjona* (*they^z fear/hope for*) His mercy^w and they^z fear/know⁷⁹ His torment; verily

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ
إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ
وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ

⁷³ The word “يَنْغَضُونَ” rooted in “انْغَضَ” and not “نَغَضَ,” means they nod their heads scoffingly, not just the mere nodding; See الهادي.

⁷⁴ The word “تَسْتَجِيبُونَ” in “اِسْتَجَابَ” is answered plus compliance with what was requested, i.e. “compliantly answered.”

⁷⁵ There is no English word for أَحْسَنُ = *ahsane*. Both words *perfecter* and *beautifuler* are in their adjective sense.

⁷⁶ The word “عَدُوٌّ” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see الهادي and اللسان.

⁷⁷ The word “يَبْتَغُونَ” = “يَطْلُبُونَ حَثِيثًا” meaning: earnestly quested.

⁷⁸ The “waseelah” = “الوسيلة” means any of the various ways of obeying Allah and observing all His prohibitions in order to meet His pleasure. Also, the “waseela” is a unique rank of an abode in Paradise, according to the true Hadeeth, also = intermediary.

⁷⁹ Linguistically the word “خَافَ” carries dual meanings: (1) fear and (2) know. Both meanings could apply.

your^t Lord's torment [was] *mabthoo-ran*⁸⁰ (one to be cautious about).

إِنَّ عَذَابَ رَبِّكَ كَانَ مُحَذُّورًا ﴿٥٧﴾

58. And *en* (not) of a village^w except We (are) *muhleko* (perishing/causers to perish) it^w before The *Qeyamatey's*^w (Judgment's) Day^x or tormenting it^w [We] a severe torment; [was] *tha'leka* (afar-that-it/that)^x in the book *mustooran*⁸¹ (that which is inscribed).

وَلَا مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَمَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٥٨﴾

59. And not prevented Us to send by the *Aya'te*^w (miracles/signs/proofs) except that denied by it^w the [firsts] (ancients); and *aa'tayna* (We accorded) *Thamooda* the she-camel *mubsseratan*^w (discernment-enabler);^w so *dhalamo*⁸² (they^x wronged) by it,^w and not We send by the *Aya'te*^w (miracles/signs/proofs) except frighteningly.

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ وَإِنَّا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخَوِيفًا ﴿٥٩﴾

60. And *edh* (when/since) We said for you:^g verily your^t Lord encompassed by the mankind; and not We made the vision^w which^u We visioned you^g except an essay^w for the mankind; and the tree^w [the] *mal'ona'ta* (that which^u is cursed) in The Qur'aan, and [We] frighten them; so not augment them (that) except big excessiveness.

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرُّءْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا ﴿٦٠﴾

61. And *edh* (when/since) We said for the angels: let-kowtow you^z for Adam; so they^z kowtowed except Iblis, [he] said: do [I] kowtow for whom^p created You^g muddily/ (of) mud.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴿٦١﴾

62. Said [he]: have seen You^g this whom^x, *karramata*⁸³ (You^g have bestowed on him generosity and nobleness) over me, *la'en* (indeed if) reprieved me You^g to The *Qeyamatey's*^w (Judgment's) Day^x verily *abta'nekanna*⁸⁴ ([I] surely assuredly rein/reign) his progeny^w except a few.

قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ أَخَّرْتَنِ إِلَى يَوْمِ الْقِيَمَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا ﴿٦٢﴾

63. Said [He]: let-go [you^f]; then whoever [he] followed you^g of them, then truly Hell^w (is) yourⁿ requital, a requital *manforan*⁸⁵ (amply supplied).

قَالَ أَذْهَبَ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُكُمْ جَزَاءً مَوْفُورًا ﴿٦٣﴾

64. And *istafzeez* (let-affirmably provoke [you^f]) whom^p you^g could of them by yourⁿ voice; and *ajleb*⁸⁶ (let-vociferously fetch by/ rally-and-assault [you^f]) on them by

وَأَسْتَفْزِزُ مَنْ أَسْطَعَتْ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبُ عَلَيْهِمْ بِخَيْلِكَ

⁸⁰ The word "محذورا" is an objective noun for which there is no English equivalent per se.

⁸¹ The word "مسطورا" is an objective noun for which there is no English equivalent per se.

⁸² See the Lexicon attached to this Translation for "ظالم" = "ظالم" = "injustice-doer" and "ظلم" = "wronged."

⁸³ See the Lexicon attached to this Translation or footnote 27 to the Introduction for this important word.

⁸⁴ The "ل" in "لأحتنكن" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly".

⁸⁵ The word "موفورا" is an objective noun for which there is no English equivalent per se.

⁸⁶ The Arabic word "أجلب" imparts the sense of vociferous fetching by rally and assault. There is no English equivalent per se, hence we transliterate and parenthetically explain.

yourⁿ horses^w and *ra'jeleka* (rider or foot soldiers) and let-share them [you^s] in the possessions and the children and let-promise them [you^s]; and not promises them the Satan except a beguilement.

وَرَجُلِكَ وَشَارِكُهُمْ فِي الْأَمْوَالِ
وَالْأَوْلَادِ وَعَدَّهُمْ وَمَا يَعِدُهُمُ
الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٦﴾

65. Verily My *eba'de* (worshippers/submitters/slaves) not for you^g on them an authority; and sufficed by yourⁿ Lord Custodian.

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ
سُلْطَانٌ وَكَفَى بِرَبِّكَ وَكِيلًا ﴿١٥﴾

66. Yourⁿ Lord, Who *youz'jei* ([He] gently-drives) for you^b the *folka^x* (ship/ships)^{x87} in the sea to *tabtagho⁸⁸* (you^z earnestly-quest) from His munificence; verily He [was] by you^b *Raheeman* (iteratively mercy Giver).

رَبُّكُمْ الَّذِي يُزْجِي لَكُمْ الْفُلْكَ
فِي الْبَحْرِ لَتَبْتَغُوا مِنْ فَضْلِهِ إِنَّهُ
كَانَ بِكُمْ رَحِيمًا ﴿١٦﴾

67. And if touched/betided you^b the *dhurro* (persisting distress) in the sea, strayed whom^p you^z invoke except *eyyaho⁸⁹* (indeed exclusively Him); then *lamma* (when/whence) *najjakum* (repetitively-delivered you^b [He]) to the desert⁹⁰ (land) shunned you;^c and [was] the man-kind *kafooran⁹¹* (iteratively ingrate/unbeliever).

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ
تَدْعُونَ إِلَّا إِلَاهُ فَلَمَّا بَجَّكُمُ إِلَى الْبَرِّ
أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا ﴿١٧﴾

68. Have then secured you^c (your selves) that [He] implodes by you^b a side of the desert⁹² (land) or [He] sends on you^b *ha'sseban* (stone-storm); afterwards not find you^z for you^b a custodian.

أَفَأَمِنْتُمْ أَنْ يُخْصِفَ بِكُمْ جَانِبَ الْبَرِّ
أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا
تَجِدُوا لَكُمْ وَكِيلًا ﴿١٨﴾

69. Or have you^c secured to [He] returns you^b in it^x *taratan^w* (once/phase/period)^w another^{w93} then sends [He] on you^b *qassefan* (shatterer) of the wind^w then drowns you^b [He] by what unbelieved you^c afterwards not find you^z for you^b on Us by it^x a *ta'bean⁹⁴* (follower-succorers).

أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً
أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِنَ
الرَّيْحِ فَيُغْرِقَكُمْ بِمَا كَفَرْتُمْ ثُمَّ لَا
تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا ﴿١٩﴾

70. And *laqad* (verily, already and affirmatively) *karramna* (We generously and gratuitously bestowed countless boons/benefits upon and ennobled) Adam's sons, and We carried them in the desert⁹⁵ (land) and the sea and *razaqna* (We provided) them of the goodies^{w96}

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي
الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ
الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ

87 The Arabic word "فلك" could mean ship or ships.

88 The word "ابتغى" = "طلب حثيثاً" meaning: earnestly quested.

89 The word "إياه" = "أداة توكيد لضمير منصوب" = "an article of intensity for an objective pronoun."

90 The word "البر" = "الفقر، أي الخلاء من الأرض" literally means "desert," i.e. furthest from any body of water. Also, "البر" figuratively speaking could stand for "land." See اللسان.

91 The word "كفور" is masculine noun, denying Allah's multiple favors, i.e. he is a multitudinous ingrate/unbeliever.

92 See footnote 90 above regarding desert.

93 The word "تارة" = "المرّة و الحين" means "once," "a time period."

94 The word "تبيعا" has many meanings, among them: follower-succorer, as in this Ayah. See الهادي و اللسان.

95 See footnote 90 above regarding desert.

96 The word "طيبات" = "goodies" = "goodies^w" = a feminine gender means anything delectable and legitimate.

and We favored/preferred them over many of whom^P We created *tafdheelan*⁹⁷ (absolute favor/preferment).

مِمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾

71. Day [We] summon each people by their principal; so whomever *oteya* ([he] had been accorded) his book by his *yameene*^w (right-hand)^w then those they^z read their book and not *yodh'lamoona*⁹⁸ (to be wronged they) (by) a *fa'tila*⁹⁹ (the entwined skin slough/thin thread in the slit of a date-stone).

يَوْمَ نَدْعُوا كُلَّ اُنَاسٍ بِاِمَامِهِمْ فَمَنْ اُوْتِيَ كِتَابَهُ بِيَمِينِهِ فَاولئك يَقْرَءُونَ كِتَابَهُمْ وَلَا يَظْلُمُونَ فَتِيلًا ﴿٧١﴾

72. And whoever [he] was in this^{w100} blind, verily he (would be) in the Hereafter^w blind and *adhallo*¹⁰¹ (more astray) a path.

وَمَنْ كَانَتْ فِي هَذِهِ اَعْمٰى فَهُوَ فِي الْاٰخِرَةِ اَعْمٰى وَاَضَلُّ سَبِيلًا ﴿٧٢﴾

73. And *en (albeit) kado* (they^z nighed/verged/almost) surely *yaf'tenaka* (they^z engage you^s in sinful/immoral/unpraised deed/say) *a'n (off)* what We revealed¹⁰² to you^g to *taftarey* ([you^s] craft a lie for fraudulent end) on Us other than it^x and then surely *ittakbathoka*¹⁰³ (they took and made you^g) a *kbaleelan*¹⁰⁴ (ultimate faithful friend).

وَاِنْ كَادُوا لَيَفْتِنُوْكَ عَنِ الَّذِيْ اَوْحَيْنَا اِلَيْكَ لَنَقَرِّيْ عَلَيْنَا غَيْرَهُ وَاِذَا لَا تَخَذُوْكَ خَلِيْلًا ﴿٧٣﴾

74. And *lawla* (had it not been for) that We firmed you^g *laqad* (verily, already and affirmatively) *kedta* (you^g nighed/verged/almost) *tarkano*¹⁰⁵ (incline/trust and have self satisfaction) to them a [thing] a little.

وَلَوْلَا اَنْ تَبَيَّنَّاكَ لَقَدْ كِدْتَ تَرْكُنُ اِلَيْهِمْ شَيْئًا قَلِيْلًا ﴿٧٤﴾

75. So surely We (would have caused) you^g taste, double (of) the life^w and double (of) the dying,¹⁰⁶ afterwards not [you^s] find for you^g on Us a *na'sseeran* (iterative succorer).

اِذَا لَا دَقَقْنَاكَ ضِعْفَ الْحَيٰوةِ وَضِعْفَ الْمَمٰتِ ثُمَّ لَا يَجِدُ لَكَ عَلَيْنَا نَصِيْرًا ﴿٧٥﴾

76. And *en (albeit) kado* (they^z nighed/verged/almost) surely *yestafazxonaka* (they^z affirmably provoke you^g)

وَاِنْ كَادُوا لَيَسْتَفْرِزُوْكَ مِنْ

⁹⁷ The "تفضيلاً" is infinitive noun. So, here the word "absolute" is to intensify "favor." I believe that the "التفضيل" is by way of "favor" in the sense of "prefer" or "preference."

⁹⁸ The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

⁹⁹ The word "fatila" = "فتيلاً" means the skin-slough/the thread in the cleft of a date-stone, i.e. example of paucity for closeness to nothingness.

¹⁰⁰ The word "دنيا" = "world" is a feminine noun, hence the reference to it as "this^w].

¹⁰¹ The word "أضل" = "adhal" is a superlative adjective for "strayer" for which there is no English equivalent.

¹⁰² See footnote 56 above regarding reveal.

¹⁰³ The word "اتخذ" from "الاتخاذ" which is "إفتعال" for "الاتخاذ," as stated in لسان العرب; therefore, "اتخذ" is always taking and making/presuming some thing of what was taken. Thus, it is not just the mere taking.

¹⁰⁴ The word "خليلاً" is "ultimate-faithful-friend," i.e. friend without any "خلل" = defect. English as well as Arabic-English dictionaries almost all do not have an entry for "خلة." They come closest to it in the opinion of the authors of such a few dictionaries by saying "intimate-friendship" or friendship without defect. Clearly intimate, although gives the sense of "closeness and sincerity" it also carries with it the unacceptable open expression of "sexual relation," hence making such entry as useless and invalid in terms of "خلة" as stated in The Qur'aan The Supreme. That is why I chose to express "خلة" as "ultimate-faithful-friendship" and "kbaleel" as "ultimate faithful friend."

¹⁰⁵ The word "تركن" in "تركن" simultaneously imparts many ideas, inclined, trusted, and be satisfied towards some one, and hence relied on such a one.

¹⁰⁶ That is *bad you done that inclining* We would have punished you doubly in this life and the Hereafter. See القرطبي.

from the land^w to egress you^g they^z from it^w and thus not wait they^z after you^g except a little.

الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَبْتَثُونَ خِلْفَكَ إِلَّا قَلِيلًا ﴿٧٦﴾

77. Dispensation^w (of) whom^p qad (already and affirmatively) We sent before you^g of Our messengers, and not find you^g for Our dispensation^w a transfer.

سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿٧٧﴾

78. A'qem¹⁰⁷ (Let-[you^s] up-to-fulfill the prescribed obligations of) the Prayer^w for¹⁰⁸ / (after) the sun's^w dolooke¹⁰⁹ (from its meridian's incline) to the night's darkness;¹¹⁰ and the fajir's (early dawn) Qur'aan, verily fajir's (early dawn) Qur'aan [was] mash'hoodan (one that is witnessed).

أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى عَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ﴿٧٨﴾

79. And of the night then tahajjad (let-up [you^s] to pray by the night after some sleep) by it^x an extra^w (Prayer)¹¹¹ for you^g asa (craving a deed beyond one's means that/may) that resurrects¹¹² you^g yourⁿ Lord a status mah'moo-dan (one which is praised).

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا ﴿٧٩﴾

80. And let-say [you^s]: my Lord, let-admit me [You^s] a truth's admittance and let-exit me [You^s] a truth's exit and let-make [You^s] for me from ladon¹¹³ (directly and possessively from) You^g an authority, (to be my) na'sseeran (multitudinous-succorer).

وَقُلْ رَبِّ ادْخُلْنِي مَدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا ﴿٨٠﴾

81. And let-say [you^s]: came the right^x and zahaqa (ennuied and vanished) the falsehood^x verily the falsehood^x [was] zaboogan (readily ennuied vanisher).

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٨١﴾

82. And nonazzeelo ([We] repetitively descend) of The Qur'aan what it^x (is) a cure and a mercy^w for the believers and not [it^x] augments the dha'lemeena¹¹⁴ (injustice-doers) except a loss.

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾

¹⁰⁷ That is you^s up/sustain/maintain all the rituals necessary.

¹⁰⁸ The word "after" is used here as one (the 13th) of the twenty-two meanings for "ل." See مقني اللبيب.

¹⁰⁹ The word "د لوك" translated here as "incline." However, Qur'aan commentators seem to differ as to the exact meaning of the word. Some say: it is from the "زوال" = after the sun inclines from the center of the sky, (that is the zenith crossing the meridian). Said this Omar, and his son, and Ibn Abbas, and Abu Hurayrah. Others say, it is the sunset = "الغروب." Said this: Ali Ibn Abey Talib, Ibn Mas'ood, and Obeyy Ibn Ka'ab. Linguistically I believe the former is more supportable. Hence I chose the "incline of the sun" as stated above. For the various sayings see القرطبي.

¹¹⁰ This time span includes Dhuhur, Asr, Maghreb, and possibly Isha Prayers.

¹¹¹ The word "نافلة" has many meanings among them in this context is: an extra prayer by The Messenger (SAWS) in order to be for him an additional virtue, merit, or excellence.

¹¹² See footnote 10 above regarding بعث.

¹¹³ The word "لدن" is closer than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن" so "لدن" which closer spatially and more specific. So, "directly and possessively from" (You) seems to indicate such closeness. See اللسان.

¹¹⁴ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See the Lexicon attached to this Translation.

83. And if *an'amna*¹¹⁵ (*We graced bounteously and ennoblingly the most desirable and delighting boons*) on the mankind, [he] shunned and [he] withdrew¹¹⁶ by his side; and when touched/betided him the evil [he] [[was] *ya'osan*¹¹⁷ (*iteratively desperate*).

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَى
بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَئُوسًا ﴿٨٣﴾

84. Let-say [you^s]: each works on his manner^w so yourⁿ Lord (is) knower by whom^p [he] (is) *ahda* (*has better/more divinely-guided*) a path.

قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكْلِهِ فَمُرُّبَكُمْ
أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلًا ﴿٨٤﴾

85. And they^z ask you^g a'n (*regarding*) *Ar-Roo'he*^{w118} (*the soul*);^w let-say [you^s]: *Ar-Roobo*^w (= *Ar-Roo'he*^w) (is) of my Lord's command, and not *oteytum* (*had been accorded you^c*) of the knowledge except a little.

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ
مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ
إِلَّا قَلِيلًا ﴿٨٥﴾

86. And *la'en* (*indeed if*) [We] wanted surely [We] assuredly¹¹⁹ go/undo by what We revealed¹²⁰ to you^g afterwards not [you^s] find for you^g by it^x on Us a custodian.

وَلَيْنَ شَيْئًا لَنُذْهِبَنَّ بِالَّذِي
أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا يَجِدُ لَكَ بِهِ
عِلْمًا وَكِيلًا ﴿٨٦﴾

87. Except a mercy^w from your^t Lord; verily His munificence [was] on you^g big.

إِلَّا رَحْمَةً مِنْ رَبِّكَ إِنَّ فَضْلَهُ
كَانَ عَلَيْكَ كَبِيرًا ﴿٨٧﴾

88. Let-say [you^s]: *la'en* (*indeed if*) gathered the human-kind and the Jinn to *ya'ato* (*they^z produce/bring about*) by like this [The] Qur'aan,^x not *ya'atona* (= *ya'ato*) by its^x like, even (*if*) [was/were] some for some (*openly*) backer/supporter.

قُلْ لَّيْنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ
عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا
يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ
لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾

89. And *laqad* (*verily, already and affirmatively*) We variegated for the mankind in this Qur'aan of every example; so *aba*¹²¹ (*categorically refused*) most (of) the mankind except *kofooran*¹²² (*to have unbelief/ingratitude*).

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا
الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَى أَكْثَرُ
النَّاسِ إِلَّا كُفُورًا ﴿٨٩﴾

¹¹⁵ The word "أنعم" in "أنعمت" denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted. There is no English word to express all the various ideas denoted by "أنعم." So, I think the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting.

¹¹⁶ The word "نأى" may mean turned away rather far.

¹¹⁷ The word "desperate" here is used in the noun senses, as in Webster's Dictionary.

¹¹⁸ It is stated in "اللسان" for the word "ar-Roo'h" and "ar-Raw'h" two distinct meanings: (1) mercy and (2) Isa, son of Mary (Jesus). However, "ar-Roo'h" (the Rooh) there are at least ten distinct meanings: (1) mercy, (2) soul, (3) the Qur'aan, (4) the revelation (Qur'aan or any other message), (5) the Command, (6) the individual entity, (7) the rejoicing (8) creatures who are special angels, who are "guardians" over the angels who are the guardians over the humans, and (9) the fresh breeze, and (10) rest.

¹¹⁹ he "ل" in "لنذھبن" is a juratory-"ل"="ال القسم" amounting to="التأكيد", i.e. affirmation, expressed by "assuredly"

¹²⁰ See footnote 56 above regarding revealed.

¹²¹ The word *aba*= "أبى" means categorically (absolutely, without exception) refused, i.e. not just simply refused.

¹²² The word "كفور" is masculine noun, denoting two meanings: (1) unbelief in religion; (2) ingratitude towards Allah's favors. Thus, this translation: "unbelief/ingratitude."

90. And said they:^z never believe [we] for you^g until [you^s] burst for us from the Earth^w a spring. وَقَالُوا لَنْ تُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ﴿٩٠﴾
91. Or (to) be for you^g a garden^w of date-palms^w and grapes¹²³ then [you^s] burst the rivers through¹²⁴ it^w tafjeeran¹²⁵ (intense burst). أَوْ تَكُونُ لَكَ جَنَّةٌ مِّنْ نَّحِيلٍ وَعِنَبٍ فَتُفَجِّرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا ﴿٩١﴾
92. Or [you^s] (cause to) fall the sky^w just-as you^g claimed on us fragments or ta'atee^x ([you^s] produce/cause to descend for)^x us by Allah and the angels qabeelan (overtly-/visibly/for our face-to-face viewing). أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ فَيَلاَ ﴿٩٢﴾
93. Or be for you^g a house of zukbrofen (gilded-look) or [you^s] raise/ascend in the sky,^w and never believe [we] for your^t raising/ascending until tonazzeela ([you^s] repetitively descend) on us a book we read [it^x]; let-say [you^s]: subhana¹²⁶ (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) my Lord; am I except a human messenger. أَوْ يَكُونَ لَكَ بَيْتٌ مِّنْ ذُرْءٍ أَوْ تَرْقَى فِي السَّمَاءِ وَلَنْ تُؤْمِنَ لِرَبِّكَ حَتَّى تُنَزَّلَ عَلَيْنَا كِتَابًا نَقْرُوهُ قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿٩٣﴾
94. And what prevented the mankind to believe they^z edh (when/since) came (to) them the huda (divine-guidance) except that said they:^z had Allah missioned¹²⁷ a human a messenger. وَمَا مَعَ النَّاسِ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا ﴿٩٤﴾
95. Let-say [you^s]: if [was] in the Earth^w angels walking tranquilly, surely (would have) nazzalna (We repetitively descended) on them from the Heaven^w an angel messenger. قُلْ لَوْ كَانَتْ فِي الْأَرْضِ مَلَائِكَةٌ يَّمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمْ مِّنَ السَّمَاءِ مَلَكًا رَسُولًا ﴿٩٥﴾
96. Let-say [you^s]: sufficed by Allah Sha'beedan (Witnesser-/Testifier) between me and [between] you;^b verily He [was] by His eba'de (worshippers/submitters/slaves) قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا

¹²³ Invariably throughout The Qur'aan when the reference is made to the “النخل و الأعناب” the mention of the date-palm is openly stated but with respect to the grapevine, known in Arabic as “الكرم”, never ever the mention of the “grapevine per se but the reference is made only to the fruit itself, i.e. the grapes.” In this respect, there is a true Hadeeth in al-Bukharey and Muslim, which directs the believers not to refer to “العنب” as “الكرم”, because surely the “الكرم” is the Muslim. And in another narration: verily only that “الكرم” is the heart of the believer. See نزلة المتقين؛ شرح رياض الصالحين.

¹²⁴ The word “خلال” could also mean “between” or “among.” See اللسان.

¹²⁵ Here “intense” is used to intensify “burst off.”

¹²⁶ The word “subhana”= “سبحان” has no English equivalent. Wherever this word, or its grammatical inflections (such as “سبحاتك” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render “subhana”= “سبحان” concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

¹²⁷ The word “بعث” in “ابعث” carries several meanings, among them: sent, missioned, resurrected, awoken, and prompted.

Proficient Basseeran (*keenly: Seer/Omniscient*).

بَصِيرًا ١١

97. And whomever Allah *yahdey* (*divinely-guides*), so he (*is*) the *muhtadey*¹²⁸ (*he who is divinely-guided*) and whomever [*He*] misleads so never (*shall*) [*you*^f] find for them *aw'leyaa*¹²⁹ (*guardians/allies*) of lesser than/without Him; and We throng them, The *Qeyamatey's*^w (*Judgment's*) Day^x on their faces (*prone*) *omyon* (*blind people*), [*and*] *bokmon* (*born dumb-mute people*), and *ssommon* (*deaf people*);¹³⁰ their abode/lodging (*is*) Hell,^w every-when *kbabat* (*[it*^w *faded/abated*) We augmented them a *Sa'era*^w (*intensely kindling Fire*).^w

وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ وَيَحْشُرُهُمْ يَوْمَ الْقِيَمَةِ عَلَىٰ وَجُوهِهِمْ عَمِيًَّا وَبِكَمَا وَصَّاهُمْ مَا وَهَّمَهُمْ جَهَنَّمَ كُلَّمَا خَبَتْ زِدْنَاهُمْ

سَعِيرًا ١٧

98. *Tha'leka* (*afar-that-it/that*)^x (*is*) their requital; because verily they, unbelieved they^z by Our *Aya'te*^w (*signs-/proofs*) and said they:^z are *edha* (*when/if*) we were bones and *rufatan* (*decayed corpses/dust/ debris*), are surely we (*are*) *maboothoona* (*they who are being resurrected*) a new creation.

ذَٰلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا أَإِذَا كُنَّا عِظْمًا وَرُفَاتًا أَلَمَبْعُوثُونَ خَلْقًا جَدِيدًا ١٨

99. Have [*and*]¹³¹ not they^z seen that Allah, Who [*He*] created the Heavens^w and the Earth^w (*is*) *Qadiron*¹³² (*He-Who is capable of: giving/doing/enforcing/ or influencing*) on (*yet-still*)¹³³ [*He*] creating like them and [*He*] made for them *ajalan*^{x134} (*term-limit*)^x no suspicion in it,^x so *aba*¹³⁵ (*categorically refused*) the *dha'lemoona*¹³⁶ (*injustice-doers*) except *kofooran*¹³⁷ (*ingratitude/ unbelief*).

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ فَإِنَّ الظَّالِمُونَ إِلَّا كُفُورًا ١٩

100. Let-say [*you*^s]: if¹³⁸ you^f (*were*) possessing treasures (*of*) my Lord's mercy^w then surely you^c (*would have*)

قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذْ أَنْتُمْ كَارِهِينَ ٢٠

¹²⁸ See the *Lexicon* attached to this Translation for “*muhtadee*” and its plural “*muhtadoon*” / “*muhtadeen*.”

¹²⁹ The word “*أولياء*” could also mean, among them: *protector, friend*.

¹³⁰ The words “*عَمِيَ، بِكْم، صُمٌ*” all are *plural nouns* while their closest English corresponding equivalents all are *adjectives* and so no plural for any except to associate the respective word with a plural noun *people*. Hence, the above transliteration.

¹³¹ The Arabic interrogative-castigatory particle “*أولم*” (implying negation) is made up of *three parts* (أ), (و), (لم) “*أولم*” meaning: does *it*, referring to the *fact*, or *sound logic* of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an *interrogative* particle which takes *precedence* for beginning a sentence. See the *Lexicon* attached to this Translation for more elaboration.

¹³² The word “*قادر*” is *masculine, singular, subjective noun*, meaning: (1) *Causar of Fate*, (2) *He-Who is capable of: giving, doing, enforcing, or influencing*.

¹³³ The prepositional word “*على*” has *nine different meanings*, among them “*الإستدراك و الإضراب*” = “*yet-still*.” See *معني اللبيب*.

¹³⁴ The word “*الأجل*” means *term-limit*, see *اللسان*.

¹³⁵ The word *aba*=“*أبى*” means *categorically (absolutely, without exception) refused*, i.e. *not just simply refused*.

¹³⁶ The “*ظالمون*” = “*the injustice-doer*,” as “*الظلم*” = “*injustice*.”

¹³⁷ The word “*كفور*” is *masculine noun*, denoting two meanings: (1) *unbelief in religion*; (2) *ingratitude towards Allah's favors*. Thus, this translation: “*ingratitude/ unbelief*.”

¹³⁸ The particle “*لو*” since it is a *future-connected verb*, probable to occur and *not* sure it's a present occurrence, such a “*لو*” amounts to “*if*” or “*when*.” See *معني اللبيب، ابن هشام*.

with-held (for) *khashyata* (reverent-fear)^w (of) the expenditure, and [was] the mankind *qatooran* (iteratively stinter).

رَبِّ إِذَا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ
وَكَانَ الْإِنْسَانُ قَتُورًا ﴿١٠٠﴾

101. And *laqad* (verily, already and affirmatively) *aa'tayna* (We accorded) Mosa (Moses) nine evident^w *Aya'ten*^w (miracles/signs/proofs), so let-ask [you^s] Israel's sons *edh* (when/since) [he] came (to) them then said for him Pharaoh: verily I presume you^g O Mosa (Moses) *mas'hooran* (he who is bewitched).

وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ
بَيِّنَاتٍ فَسَتَلِ بَنِي إِسْرَءِيلَ إِذْ جَاءَهُمْ
فَقَالَ لَهُمْ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ
يَمُوسَى مَسْحُورًا ﴿١٠١﴾

102. Said [he]: *laqad* (verily, already and affirmatively) knew you^g not descended these except the Heavens^w and the Earth's^w Lord, evidences-persuaders^w and verily I presume you^g O Pharaoh *mathboran* (he who is ravaged).

قَالَ لَقَدْ عَلِمْتُ مَا أُنْزِلَ هَؤُلَاءِ إِلَّا
رَبُّ السَّمَوَاتِ وَالْأَرْضِ بِصَآئِرَ
وَإِنِّي لَأَظُنُّكَ يُفْرِعُونَ مَثْبُورًا ﴿١٠٢﴾

103. Then [he] wanted to *yastafezzu*¹³⁹ (affirmably-provoke) them from the land^w then We drowned him and whom^p (were) with him together.

فَأَرَادَ أَنْ يَسْتَفْزِهِمْ مِنَ الْأَرْضِ
فَاغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا ﴿١٠٣﴾

104. And said We from after him to Israel's sons: let-dwell you^z the Earth^w/land;^w then *edha* (when/if) came promise (of) the other^{w140} We came (brought) by you^b *lafeefan* (compositely together).

وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَءِيلَ
أَسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ
الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا ﴿١٠٤﴾

105. And by the right^x We descended it^x and by the right^x [it^x] descended; and not We sent you^g except a *mubashsheran* (iterative teller of pleasant tidings) and a *natheran* (repetitive warner).

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَّلْ وَمَا
أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٠٥﴾

106. And a Qur'aan^x We sundered¹⁴¹ it;^x to read it^x [you^s] on the mankind on *mukthen*¹⁴² (gently/deliberately and in staying) and *naẓẓalnabo* (We repetitively descended it^x) *tanẓeelan*¹⁴³ (absolute descending).

وَقُرْءَانًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى
مَكْتٍ وَنَزَّلْنَاهُ نَزِيلًا ﴿١٠٦﴾

107. Let-say [you^s]: let-believe you^z by it^x or let-not

قُلْ ءَامِنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ

¹³⁹ See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word.

¹⁴⁰ Here the word “الآخرة” could mean: (1) Day of Judgment, (2) your turn, as stated in *Ayah* 7 of this *Surah* (S17:7), (3) the Hour of the Hereafter.

¹⁴¹ That is *separated* it in *sets* of *Ayat*, each *Ayah* clear by *itself* as well as *in combination with others*.

¹⁴² The word “مَكْتٌ” = “الرفق و الأناة” that is gently, deliberately and in staying.

¹⁴³ The word “تنزيلًا” is the *infinitive noun* of “أنزل.” When *such a noun* is used it is for strongest *intensification*. Hence, *absolute descending*. Also the word “تنزيل” has *several meanings*, among them: (1) *gradual revelation*, and (2) *descending*, (3) *array*. See **التاج**.

believe you;^z verily who^r (*had been*) given they^z the knowledge of before it^x if [*it^x*] (*is to be*) recited on them, they^z tumble to their chins (*i.e. on their faces*) *sujjadan* (*they in kowtowing manner*).

أَتُؤْتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ
يَخْرُجُونَ لِلْأَذْقَانِ سُجَّدًا ﴿١٧﴾

108. And say they:^z *subhana*¹⁴⁴ (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) our Lord; *en* (*verily*) [*was*] our Lord's promise surely *mafoolan*¹⁴⁵ (*that which is inevitably done/fulfilled*).

وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ
رَبِّنَا لَمَفْعُولًا ﴿١٨﴾

109. And they^z tumble to their chins^w (*i.e. on their faces*) weeping and it^x augments them a *kbosho'an*¹⁴⁶ (*submission of: body/ sound and sight*).

وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ
وَيَزِيدُهُمْ خُشُوعًا ﴿١٩﴾

110. Let-say [*you^s*]: let-invoke you^z Allah or let-invoke you^z *Ar-Rahman* whomever indeed¹⁴⁷ you^z invoke so for Him (*are*) the names the *husna*^w (*most all around beautiful*);^w and let-not louden [*you^s*] by your^t Prayer^w and let-not *tokha'fit* (*you^g lower your^t voice-/whisper*) by it^w and *ebtaghey*¹⁴⁸ (*let-earnestly-quest* [*you^s*]) between *tha'leka* (*afar-that-it/ that*)^x a path.

قُلْ أَدْعُوا اللَّهَ أَوْ أَدْعُوا الرَّحْمَنَ أَيًّا
مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ وَلَا
تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا
وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا ﴿٢٠﴾

111. And let-say [*you^s*]: the praise (*is*) for Allah Who neither *ettakhatha*¹⁴⁹ (*He took and made*) a child and nor [*was*] for Him a partner in the proprietorship; and not [*was*] for Him a *wa'leyen* (*guardian/ally*) out-of humility;¹⁵⁰ and *kabberho*¹⁵¹ (*let-[you^s]: Allaho-Akbar / magnify Him/ glorifying Him*) *takberan*¹⁵² (*an utmost magnifying/ glorification*).

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ
وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي
الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِّنَ
الدُّنْيَا وَكَبِيرُهُ تَكْبِيرًا ﴿٢١﴾

¹⁴⁴ The word "*subhana*" = "سبحان" has no English equivalent. Wherever this word, or its grammatical inflections (such as "سبحانك" or "سبحانه") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render "*subhana*" = "سبحان" concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him*.

¹⁴⁵ The word "*mafoolan*" = "مفعولا" is an objective, singular masculine noun, for which there is no English equivalent.

¹⁴⁶ The word "*kbosho'an*" involves more than just "humbleness" or "submission" as that suggests bodily or attitudinal behavior. However, "*kbosho'an*" denotes submission of sight and sound as well. See اللسان.

¹⁴⁷ The particle "ما" is for "التأكيد" = intensification of the fact that whatever they invoke, *Ar-Rhman* or *Allah*.

¹⁴⁸ The word "ابتغى" is based on the word "طلب حثيثا" = "إبتغى" meaning: earnestly quest.

¹⁴⁹ The word "اتخذ" from "الإتخاذ" which is "إفتعال" for "الاتخاذ", as stated in لسان العرب; therefore, "اتخذ" is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

¹⁵⁰ That is to say Allah has no protector out of need to such a protector as such a need is humility.

¹⁵¹ That is to say: "الله أكبر" = Allah antedates/precedes every and all things, see footnote 152 next.

¹⁵² The word "تكبيرا" is the infinitive noun of "كبر" = said "الله أكبر" in the absolute sense of obedience, submission and exaltation of Allah. +

آياتها
110
Ayahسُورَةُ الْكَافِرَاتِ
Surato Al'Kah'fe
(The Cave)ترتيبها
18
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. The praise (*is*) for Allah, [Who] [He] descended on His *abde*¹ (*slave/ submitter/ worshipper*) The Book^x and not made [He] for it^x a crookedness. الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۝١
2. Forthrightly to warn [He/ he/ it^x]² a severe torment from *ladon* (*directly/ possessively from*) Him; and [to] *youbashshero*³ ([He] tells pleasant tidings to) the believers who^r they^z work the righteous-works,^w verily for them (*is*) remuneration *hasanan*⁴ (*ultimate meritorious deed*). فِيمَا يَنْذِرُ بَأْسًا شَدِيدًا مِّنْ لَّدُنْهُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ۝٢
3. *Ma'ketheena* (*stayers/ remainders they^z are*) in it^x forever. مَكِينٍ فِيهِ أَبَدًا ۝٣
4. And [to] warn [He/ he/ it^x] whom^r said they:^z *ittakhabtha*⁵ (*took and made*) Allah a child. وَيُنذِرُ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۝٤
5. Not for them by it^x of knowledge and not for their fathers' (*either*); enlarged a word egressing from their mouths; *en* (*not*) say they^z except a lie. مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِن يَقُولُونَ إِلَّا كَذِبًا ۝٥
6. So *la'alla* (*craving currently unavailable deed that-/ perhaps*) you^g (*are*) *ba'kbe'on* (*fagging/ exhausting*) your^t self^w over their effects/footsteps *en* (*if*) not believed they^z by this the discourse, regretfully. فَلَعَلَّكَ بَنِيعٌ نَّفْسَكَ عَلَىٰ آثَرِهِمْ إِنْ لَّمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا ۝٦
7. Verily We made what (*is*) on the Earth^w an adornment^w for it^w to [We] essay them, which (*of*) them (*is*) *absa'no*⁶ (*perfecter and beautifuler*) work. إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ۝٧

¹ The word "abdebe" = "His slave," the denotation of the word "slave" is vastly paradoxical with respect to Allah vis-à-vis the humans. See the Lexicon attached to this Translation for an elaboration.

² The hidden pronoun in "لِيُنذِرَ" could refer to Allah, the Messenger (SAWS), or the Book, i.e. The Qur'aan. See الدر المصون، د احمد الحلبي.

³ The word *youbashshara* = "يُبَشِّرُ" has no English equivalent *per say*. So, we resort to transliteration and parenthetical explanation. It is a present tense verb where a speaker is telling another to tell pleasant tidings, albeit surely not all of the times pleasing to some recipients. As some times "grievous" tidings could be the case. Clearly demeritorious people do not deserve any pleasant tidings, except by way of sarcasm. As raising their expectations and suddenly plunging it deep into the abyss of dismality is very fitting for them.

⁴ *حسنًا* could mean = *إحسان* = benevolence or *حسن* = ultimate-beauty-and-adornment-of-deeds/says).

⁵ The word "اتَّخَذَ" from "الِاتَّخَاذُ" which is "إِفْتَعَالُ" for "الِاتَّخَاذُ", as stated in لسان العرب; therefore, "اتَّخَذَ" is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

⁶ There is no English word for *أحسن* = *absane*. Both words *perfecter* and *beautifuler* are in their adjective sense.

8. And verily We surely (*are*) making what (*is*) on it^w *ssa'edan* (*sterile-dust*) *jorozan* (*barren/lacking vegetation*). وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ﴿٨﴾
9. Or reckoned you^h that the cave's companions and the *rageeme's*⁷ (*name of: dog/coded inscription/place*)'s were of Our *Aya'te*^w (*miracles/signs/proofs*) wonderingly. أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا ﴿٩﴾
10. *Edb* (*when/since*) the lads lodged/retreated to the cave then said they:^z [O,] our Lord let-give us [*You*^s] from *ladon* (*directly and possessively from*) You^g a mercy^w and let-dispose [*You*^s] for us of our matter a *rashada* (*mature-discernment/rational guidance to the right*). إِذْ أَوْىٰ الْفَتَيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١٠﴾
11. So We struck on their ears in the cave a number (*of*) years.^w فَضْرَبْنَا عَلَىٰ آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ﴿١١﴾
12. Afterwards We aroused⁸ them, to know [*We*] which^x (*of*) the two parties (*is*) *abssa*⁹ (*more comprehensively reckoning*) for what (*length had*) waited they^z an *amadan* (*term-limit end*). ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَىٰ لِمَا لَبِثُوا أَمَدًا ﴿١٢﴾
13. We narrate on you^g their *naba'a* (*piece-of-significant-and-availing-news*) by the right; verily they (*were*) youths (*who*) they^z believed by their Lord and We augmented them a *buda* (*divine-guidance*). نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ ءَامَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى ﴿١٣﴾
14. And We bound on their hearts¹⁰ *edb* (*when/since*) upped¹¹ they^z then they^z said: our Lord, the Heavens^w and the Earth's^w Lord never we invoke of lesser than/without Him an *elahan* (*a deity*), *laqad* (*verily, already and affirmatively*) said we then *shattatta* (*excessiveness*). وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَن نَدْعُوهُ مِنْ دُونِهِ ؕ إِلَهًا لَقَدْ قُلْنَا إِذَا شَطَطًا ﴿١٤﴾
15. These, our people *ittakbatho*¹² (*took and made they*^z) of lesser than/without Him *aalehatan* (*deities*); *lawla* (*why have not*) they^z come on them by an authority evident; so who^a (*is*) wronger¹³ than who^p *iftra* (*[he] crafted a lie for fraudulent end*) on Allah an untruth. هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ ؕ إِلَهًا لَّوَلَا يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ بَيِّنٍ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ﴿١٥﴾

⁷ القرطبي. "الرقيم" see by various scholars/learned men regarding the word "الرقيم". كتاب اللغات في القرآن، تحقيق صلاح الدين المنجد، القاهرة 1365هـ-1946م. كلب بلغة الروم= dog could also mean dog.

⁸ The word "بعث" carries several meanings, among them: *sent, arouse, resurrected, awoken, and missioned*.

⁹ The word "أحصى" is *comprehensively reckoned*, i.e. *accounted for from all aspects, not the simple enumeration*. See *فعل ماض* "أفعل التفضيل" or it could be "أفعل المصون، لـ أحمد الحلبي" see *الذعر المصون، لـ أحمد الحلبي*.

¹⁰ The expression "We bound on their hearts," is *figurative Arabic tongue expression* meaning: *gave them patience and strengthened their resolve*.

¹¹ There is a distinction between "قام" = "upped" = "got up or rose" (*in its intransitive sense*, and "stood" = "وقف".

¹² The word "اتخذ" from "إلتخاذ" which is "إفتعال" see footnote 3032 above.

¹³ See the *Lexicon* attached to this *Translation* for "ظالم" = "فاعل الظلم" = "injustice-doer" and "أظلم" = "wronger."

16. And *edh* (*when/since*) secluded you^c (*from*) them and what they^z worship except Allah then let-lodge-/retreat you^z to the cave; (*in it*^x) spreads for you^b yourⁿ Lord of His mercy;^w and disposes [*He*] for you^b of yourⁿ matter a facility.

وَإِذِ امْتَرَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأَوْرَا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيَهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مَرَفَقًا ﴿١٦﴾

17. And [*you*^s] see the sun^w *edha* (*when/if*) [*it*^w] rose^w *tazawa-zro* ([*it*^w] *cants*^w) a'n (*off*) their cave *thata* (*that which is*) the right and *edha* set^w *taq'redhohum* ([*it*^w] *traverses them transitionally*) *thata* the left while they (*were*) in an orifice^w of it;^x *tha'leka* (*afar-that-it/that*)^x (*is*) of Allah's *Aya'te*^w (*miracles/signs/proofs*); whom-ever Allah *yahdey* (*divinely-guides*) then surely he (*is*) the *muhtadey*¹⁴ (*he who became divinely-guided*) and whomever [*He*] misleads surely never [*you*^s] find for him a *wa'leyan* (*guardian/ally*) *murshedan* (*mature-discerner-rational guider to the right*).

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزُورُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا ﴿١٧﴾

18. And reckon them [*you*^s] *ayqadhan*¹⁵ (*in arousal be-they/not-sleepers be-they*) while they (*were*) *rogoodon*¹⁶ (*short time joyous sleepers be-they/nappers be-they*); and We transpose them awhile *thata* (*that which is*) the right and awhile *thata* the left and their dog (*is*) *basetton* (*stretching/spreading*) his forelegs by the *wasseyde*¹⁷ (*courtyard/threshold/cave*); had cognized¹⁸ you^h over them surely (*would have*) fled/diverged you^h from them fleetly and surely (*would have been*) filled you^h of them horror.

وَتَحْسَبُهُمْ آيْقَاظًا وَهُمْ رُقُودٌ وَنَقَلْبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ وَكَلْبُهُمْ بَسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعبًا ﴿١٨﴾

19. And like *tha'leka* (*afar-that-it/that*)^x We aroused¹⁹ them to mutually query they^z among them; said a sayer of them: how-long²⁰ waited you;^c said they:^z we waited a day or some (*of*) a day; they^z said: yourⁿ Lord (*is*) knowinger by what tarried you;^c so let-mission²¹ you^z an *ahada*²² (*lone/any-one of*) you^b by yourⁿ silver (*coin*) this^w to the city^w then let look [*he*]

وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِنْهُمْ كَمْ لَبِئْتُمْ قَالُوا لَبِئْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِئْتُمْ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى

¹⁴ See the *Lexicon* attached to this Translation for “*muhtadee*” and its plural “*muhtadoon*” / “*muhtadeen*.”

¹⁵ The word “*ايقاظا*” is masculine, plural subjective noun, with no English equivalent, meaning not sleepers.

¹⁶ The word “*rogood*” = “*رقود*” is a masculine, plural subjective noun, based on “*رقد*” which is different than “*نام*” or “*هجع*,” as “*رقد*” means: had a short time but joyous sleep. So “*rogood*” = “*رقود*” means they that are short time but joyous sleepers or nappers. Although their “*rest*” or “*napping*” period was over three hundred years, that seemed to them “*a day or a part of a day*.” So, in terms of time in death that period is not even tiny but nothing. See *الزاعب*.

¹⁷ The word “*waseyd*” = “*الوصيد*” bears many meanings, among them: the courtyard, the threshold, or the cave itself.

¹⁸ The word “*اطلع*” = “*وقف على الأمر و علمه*,” that is cognized (certain matter), See *الهادي*.

¹⁹ The word “*بعث*” carries several meanings, among them: sent, arouse, resurrected, awakened, and missioned.

²⁰ The word “*كم*” is an interrogative exclamatory particle, meaning: “*how-many*,” “*how-much*,” “*how-long*.”

²¹ See footnote 19 above regarding *بعث*.

²² See the *Lexicon* attached to this Translation regarding “*أحد*.”

which^u it^w (is) *aẓka* (more befitting) a *tta'aaman*^x (wheat-/edible/food-grains)^x then let come [be] (to) you^b by a *rez'qen*^x (provision/victuals for sustenance)^x of it^x and let *yatallattaf*²³ ([he] be: fine/subtle/gentle) and let not assuredly perceive by you^b *ahadan* (lone/any-one).

الْمَدِينَةَ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا
فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ
وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿١٩﴾

20. Verily they *en* (if) transcend/observe they^z over you^{3b} (would) stone²⁴ you^b they^z or return you^b they^z into their sect^w/faith^w and never thrive you^z then ever.

إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذَا أَبْكَدَا ﴿٢٠﴾

21. And like *tha'leka* (afar-that-it/that)^x We (caused to) stumble²⁵ on them to know they^z that Allah's promise (is) right; and that The Hour^w (there is) no suspicion in it;^w *edh* (when/since) they^z mutually altercation among them their matter then they^z said: let-build you^z on them a *bon'yanan*^x (fixed-and-aggrandized build)^x their Lord (is) knowinger by them; said they^z who^r prevailed on their matter: surely *nattakbethanna*²⁶ (we assuredly take and make) on them a mosque.

وَكَذَلِكَ أَغْتَرْنَا عَلَيْهِمْ لِيَعْلَمُوا
أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَزَّعُونَ مِنْهُمْ
أَمْرُهُمْ فَقَالُوا ابْنُوا عَلَيْهِمْ بُنْيَانًا
رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ
غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ
مَسْجِدًا ﴿٢١﴾

22. Shall say they^z: a three, their fourth (is) their dog; and they^z say: a five, their sixth (is) their dog, conjecturably by the invisible; and they^z say: a seven and their eighth (is) their dog; let-say [you^s]: my Lord (is) knowinger by their *edda'te* (small: number/count/total), know them not except a few; so let-not dubitate [you^s] in them except an apparent dubitation²⁷ and let-not *tastaftey* (you^h seek the situationally apt and wise opinion) in them of them an *ahadan*²⁸ (lone/any-one).

سَيَقُولُونَ ثَلَاثَةٌ رَابِعُهُمْ كَلْبُهُمْ
وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ
كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ
سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ قُلْ رَبِّي
أَعْلَمُ بِعِدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ
فَلَا تُحَارِبْ فِيهِمْ إِلَّا مِرَّةً ظَهَرَ وَلَا
تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ﴿٢٢﴾

23. And let-not say [you^s] assuredly to a thing: verily I am a doer of *tha'leka* (afar-that-it/that)^x tomorrow.

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ
ذَلِكَ غَدًا ﴿٢٣﴾

²³The word “يتلطّف” = “يترقّى” and in concrete (material) terms means: fine and in abstract terms it could mean subtle or gentle or both. See البصائر. I know of no English word which simultaneously denotes: fineness, subtlety, and gentleness. Hence, the only available resort is transliteration and parenthetical explanation.

²⁴The word “يرجم” in “يرجمونكم” is the derivative of “رجم” which has many meanings: (1) stoned, i.e. struck with a stone, (2) cursed, (3) used abusive language of any kind, (4) left (someone) alone, i.e. left off, (5) banished, (6) surmised, and (7) killed.

²⁵That is We caused others to come upon them by chance. Hence, they came to be known without their demand for that, or without the comers' quest for that. See البصائر.

²⁶The word “اتخذ” from “الاتخاذ” which is “إفْتَعَالٌ” for “الْإِتْخَاذُ” as stated in لسان العرب; therefore “اتخذ” is always taking and making something of what was taken. Thus, it is not just the mere taking.

²⁷The “apparent dubitation” as to say, for example: “but there is no evidence to your contention.”

²⁸See the Lexicon attached to this Translation regarding “أحد.”

24. Except if Allah wills; and let-remember [you^s] your^t Lord, if disremembered you^h and let-say [you^s]: *asa* (craving a deed beyond one's means that/may) (it) be that divinely-guides me my Lord to [I] near of this a *rashadan*²⁹ (mature-discernment/rational guidance to the right).

إِلَّا أَنْ يَشَاءَ اللَّهُ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَى أَنْ يَهْدِيَنِي رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا ﴿٢٤﴾

25. And waited they^z in their cave three hundred years^w and *izdado*³⁰ (they^z further-augmented) a nine.

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا ﴿٢٥﴾

26. Let-say [you^s]: Allah (is) knowinger by what waited they^z for Him (is) the Heavens^w and the Earth's^w invisible; let-discern [You^s] by Him and let-sound off³¹ [you^s], not for them of lesser than/without Him of a *wa'leyen* (guardian/ally) and not partners [He] in His Rule an *abadan*³² (lone/any-one).

قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ أَبْصَرَ بِهِ وَاسْمِعَ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ﴿٢٦﴾

27. And let-recite [you^s] what (had been) revealed³³ to you^g of your^t Lord's Book; not a substituter for His words and never find [you^s] of lesser than/without Him *multabadan* (a refuge/haven).

وَأَنْتِلْ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مَبْدَلَ لِكَلِمَتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٧﴾

28. And *issbir* (let-hold on patiently [you^s]) your^t self^w with whom^r invoke they^z their Lord by the *ghada'tee* (dawn-until-sunrise) and the *asbeyye*³⁴ (early night or whole night) they^z want His Face;³⁵ and let not surpass [you^s] your^t [both] eyes^w a'n (off) them, wanting [you^s] adornment^w (of) the life^w (of) the world^w and let-not [you^s] obey whom^r We (caused to be) neglectful his heart a'n (regarding) Our *thekre* (Qur'aan/message) and *ettaba'a* ([he] closely-followed) his *hawa* (tendentious liking) and [was] his matter a wanton.³⁶

وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ﴿٢٨﴾

29. And let-say [you^s] the right from yourⁿ Lord; then whoever [he] willed so let believes [he] and whoever [he] willed so let unbelieves [he]; verily We pre-

وَقُلِ الْحَقُّ مِنْ رَبِّكَ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفِرْ إِنَّا أَعْتَدْنَا

²⁹ See the *Lexicon* attached to this *Translation* for this important word.

³⁰ The word “نَزَادَ” implies greater intensity, and النِّتَاجُ says it is “أَبْلَغُ.” So further is prefixed for this purpose.

³¹ The words “أَبْصَرَ” = “discern,” i.e. you understand the true character or nature of. And “اسْمِعَ” = “sound off,” means you express your beliefs vigorously. Both “أَبْصَرَ” and “اسْمِعَ” came in the past tense construct for wonder in a command form context, in order to say: how much “Hearer” is Allah and how much “discerner” is Allah. Clearly the pronoun refers to Allah, “Him,” although it is possible that the pronoun could refer to The Qur'aan too. But in either case it means nothing is more of a bearer or a discerner than Allah at all. Hence, by what is revealed to you, O, Mohammad: “sound off and see through.”

³² See the *Lexicon* attached to this *Translation* regarding “أَحَدٌ.”

³³ The word *reveal* = communicating through superhuman means.

³⁴ In English there is no exact corresponding words for “غَدَاةٌ” = “ghadatee” meaning (dawn-until-sunrise) and “عَشِيٌّ,” i.e. “asbeyyo” (early night or the whole night).

³⁵ The expression: “His Face” is an Arabic tongue expression meaning His Pleasure or His countenance.

³⁶ The word “فُرُطًا” = “wanton” = “unrestrainedly excessive.”

لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادُهَا
وَأِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ
يَشْوِي الْوُجُوهُ بِئْسَ الشَّرَابُ
وَسَاءَتْ مُرْتَقَقًا ﴿١٩﴾

إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا

أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرَى مِنْ تَحْتِهِمُ
الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ
وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُندُسٍ
وَيَسْتَبْرَقُونَ فِيهَا عَلَى الْأَرَائِكِ نَبَاحُ
النَّوْبِ وَحَسْبُكَ مَرْفُوعًا

وَأَصْرِبْ لَهُمْ مَثَلًا رَّجُلَيْنِ جَعَلْنَا
لِأَحَدِهِمَا جَنِينَ مِنْ أَعْنَبٍ وَحَفَفْنَاهَا
بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زُرْعًا

⁴⁸ See the *Lexicon* attached to this *Translation*, or better yet Section 32 of the *Introduction* to this work.

33. Both [the] gardens^w churned out^w [its^w] *okola*^x (fruits/ crops/ edibles)^x and not *tadh'lem*⁴⁹ (curtail) of it^x a thing; and *fajjarna* (We caused to gush) through⁵⁰ them both a river. كُنَّا الْجَنَّتَيْنِ ءَانَتْ أَكْلَهُمَا وَلَمْ تَظْلِمِ مِنْهُ شَيْئًا وَفَجَّرْنَا خِلَالَهُمَا نَهْرًا ﴿٣٣﴾
34. And [was] for him a *thama'ron*^x (yields/ crops);^x so [he] said for his companion while he (was) mutually dialoging him: I am more than you^g a possession and mightier *nafara*⁵¹ (clan/ tribe). وَكَانَ لَهُ نَمْرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا ﴿٣٤﴾
35. And [he] entered his garden^w while he (is being) *dha'lemon*⁵² (injustice-doer) for himself;^w said [he]: not I presume that perishes this^w ever. وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَا أَظُنُّ أَن تَبِيدَ هَذِهِ أَبَدًا ﴿٣٥﴾
36. And not [I] presume The Hour^w (is) upping^w and *la'en* (indeed if) *rudeto* (had been forthwith⁵³ returned me) to my Lord surely assuredly⁵⁴ [I] find *khayran* (choicer/ superior/ worthier) than it^w a place (of) a transpose.⁵⁵ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِن رُّدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا ﴿٣٦﴾
37. Said for him his companion while he (is being) mutually dialoging him: have you^h unbelieved by Whom [He] created you^g of a *tora'ben* (crushed sand), afterwards of a sperm-drop^{w56} afterwards *sanwaka* ([He] erected/ evened/ set you^g) a man. قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ سَوَّاهُ رَجُلًا ﴿٣٧﴾
38. But I,⁵⁷ He (is) Allah, my Lord and not [I] partner *ainka* (deities) by my Lord an *ahadan*⁵⁸ (lone/ any-one). لَئِن كُنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴿٣٨﴾
39. And *lawla* (why have not), *edh* (when/ since) you^h entered your^t garden^w you^h said: lo/whatever⁵⁹ willed Allah, no strength except by Allah; *en* (if) [you^g] see me lesser than you^g (in) possession and children. وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنَّ تَرَنَّا أَقْلَ مِنْكَ مَالًا وَوَلَدًا ﴿٣٩﴾

⁴⁹ The word “تظلم” has many meanings, among them: “تنقص”= “curtail.” See الراغب.

⁵⁰ The word “خلال” could also mean “between” or “among.” See اللسان.

⁵¹ The word “nafara”=“تفرا” means the man’s tribe or more likely his “party” ranging between three and less than ten.

⁵² The word “ظالم” = “فاعل الظلم” = “the injustice-doer,” as “الظالم” = “injustice.” Also, in this *Ayah*, the word “الظالم” is to qualify the word “اهل” in “اهلها,” which is singular or plural. So here the “village” is Makkah, thus, in honor for this particular “village” the “wrong” is not associated with it, like in almost all other villages mentioned in The Qur’aan, but to its people. And here since the “اهلها” could be treated as plural or singular, the singular is used to perhaps indicate that every one of them was a wronger or the over whelming majority of them were so.

⁵³ The word “رُدِدْتُ” is rooted in “رَدَ” meaning forthwith returned; example the greeting must be “forthwith returned,” as in: “And when (had) been greeted you^c by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it.” (S4: 86).

⁵⁴ The “ل” in “لاجدن” is a juratory “ل”= “القسم” amounting to= “التأكيد,” i.e. affirmation, expressed by “assuredly”.

⁵⁵ The word “منقلباً”= “a transpose,” means a place of return.

⁵⁶ The word “نطفة” in the text has at least two distinct meanings: (1) a drop of pure or clear water, (2) drop of semen. Clearly, and Allah knows best, here “نطفة” is the male semen.

⁵⁷ The word “لكننا” is made of two words: “لكن” and the pronoun “نا,” meaning “but I.”

⁵⁸ See the *Lexicon* attached to this Translation regarding “أحد.”

⁵⁹ The particle “ما” is “إسم أو أداة شرط” = conditional noun/particle; or “ما” = “إسم موصول” = connective noun meaning that which. See الذر المصون، له احمد الحلب وإعراب القرآن، لمحمود صافي.

40. So *asa* (craving a deed beyond one's means that/may) my Lord gives me *khayran* (choicer/superior/worthier) than your^t garden^w and [He] sends over it^w *husbanan*⁶⁰ (by way of settling account or retaliating by: thunderbolts-/fragmented stones/scourge) from the sky^w so [it^w] becomes *ssa'edan* (sterile-dust/a waste) *zalaqan* (slippery-land).
- فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا ﴿٤٠﴾
41. Or becomes its^w water^x *ghawran*⁶¹ (ground-deep-drain), so never can [you^s] seek for it^x a quest.
- أَوْ يُصْبِحَ مَأْوَاهَا عَوْرًا فَلَن تَسْتَطِيعَ لَهُ طَلَبًا ﴿٤١﴾
42. And (had been) beset by his *thama're*^x (trees/plant crops/fruits);^x so [he] became⁶² iteratively inverting his both (hands') palms⁶³ over what [he] expended in it^w while it^w (was) *khawayaton*^{w64} (ruinously-empty and its walls had fallen)^w over its^w *aoroshe* (trellises/roofs); and says [he]: *yalayta* (O, for a longing that) I not partnered (deities) by my Lord an *abadan*⁶⁵ (lone/any-one).
- وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَيْهِ عَلَىٰ مَا أَفْقَىٰ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ بِلَيْتِنِي لِمَ أَشْرِكُ بِرَبِّي أَحَدًا ﴿٤٢﴾
43. And not was^w for him a *fe'aton*^w (band/party/group)^w succoring him of lesser than/without Allah and not [he] [was] *muntasseran*⁶⁶ (he who succors and assists himself).
- وَلَمْ تَكُنْ لَهُ فِئَةٌ يَصْرُوهُ، مِن دُونِ اللَّهِ وَمَا كَانَ مُنْصَرًّا ﴿٤٣﴾
44. Far-there⁶⁷, the guardianship^w (is) for Allah, The Right, He (is) *khayron* (superior/worthier) a reward and *khayron aqban* (consequence/effect).
- هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴿٤٤﴾
45. And let-strike [you^s] for them a parable/example (of) the life^w of the world^w like water We descend-ed it^x from the sky^w then mixed by it^x the Earth's^w sprouts^w then became *hasheeman* (dry-broken stubbles), scatter it^x the winds;^w and [was] Allah over everything *Mug'tadder* (Overcomeer/Prevailer).
- وَأَضْرَبَ لَهُم مَّثَلَ الْحَيَاةِ الدُّنْيَا كَمَا أَنزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيحُ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا ﴿٤٥﴾
46. The possession and the sons, (are) an adornment^w (of) the life^w of the world;^w and the *ba'qeyato*^{w68} (ever endurers)^w the righteous-works^w (are) *khayron* (choicer/superior/worthier) *enda* (by munificence of/by Rule of) your^t Lord a reward and a *khayron* a hope.
- الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ﴿٤٦﴾

⁶⁰ The word "*husbanan*" = "حُسْبَانًا" means: by way of reckoning settling account or retaliating by: thunderbolts, fragmented stones, scourge. For other meanings of "حُسْبَان" see the Lexicon attached to this Translation.

⁶¹ That is it drained deeply into the ground.

⁶² The word "أَصْبَحَ" carries the dual meanings of: (1) became or (2) dawned.

⁶³ The Arabic *tongue* expression: "turning both palms of his hands" means openly expresses sorrow/regret/grieving.

⁶⁴ The word "خَاوِيَةٌ" by definition means empty and in ruin. See الهادي واللسان.

⁶⁵ See the Lexicon attached to this Translation regarding "أَحَدٌ."

⁶⁶ The word "*muntasera*" is singular, masculine, subjective noun meaning: one that assists and succors himself."

⁶⁷ In Arabic the demonstrative noun: "هَـنَا"، "هَـنَاكَ"، and "هَـنَا لَـكَ" are used respectively for "here" (near), "there" (middle) and "far there (for the furthest)." For the "بَعِيدٌ" = "far," i.e. neither the immediate and nor the middle but the far. In English there are only two aspects of demonstrative nouns: here and there.

⁶⁸ The "*baqeyat*" = "الباقيات" = plural feminine subjective noun, those that are ever endurers-ever-good she-ones), such as good deeds: e.g. prayers, fasting, Hajj, charities, mentioning of Allah and His various all around most beautiful attributive names and His various favors, etc..

47. And day We (cause) the mountains (to) tread and [you^s] see the Earth^w prominent⁶⁹, while [We] thronged them; so not left [We] of them an *abadan*⁷⁰ (lone/ any-one).

وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً
وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴿٤٧﴾

48. And (had been) exhibited they^z [on]⁷¹ your^t Lord (in) rows; laqad (verily, already and affirmatively) you^c came (to) Us just-as We created you^b first^x [once^w] (time^w); rather you^c claimed that [We] never make for you^b an appointment.

وَعَرَّضُوا عَلَىٰ رَبِّكَ صَفًّا لَقَدْ
جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ
زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا ﴿٤٨﴾

49. And (had been) put-forth the book;^x so [you^s] see the criminals (are) *mushfegeena* (he-they who are in disquiet) of what (is) in it;^x and they^z say: *ya'waylatana*⁷² (O, what a lengthy: stay in a valley in Hell/ bane/ woe for us); what (is) for this, the book; neither misses [it^x] a small^{w73} and nor a big^w except *abssa*⁷⁴ ([it^x] comprehensively reckoned) it;^w and found they^z what they^z worked *hadheran* (present at a predetermined time and place); and not wrongs⁷⁵ your^t Lord *abadan*⁷⁶ (lone-/ any-one).

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ
مُسْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يُوَيْلِنَا
مَا لَ هَذَا الْكِتَابِ لَا يَغَادِرُ
صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا
وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظُنُّ
رَبُّكَ أَحَدًا ﴿٤٩﴾

50. And *edh* (when/since) said We for the angels: let-kowtow you^z for Adam; so they^z kowtowed except Iblees [was] of the Jinn, so *fasaqa*⁷⁷ (he had rebelled vis-à-vis Allah's command) a'n (regarding) his Lord's command; do then *tattakbetho*⁷⁸ (you^x take and make) him and his progenies *aw'leyaa*⁷⁹ (guardians/allies) of lesser than/without Me; while they

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ
فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ
فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ
وَدُرَيْتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ

⁶⁹ The commentators of The Qur'aan say that the meaning of “بارزة”= “prominent” means: (1) *without mountains, structures, trees, or shrubs*, or (2) *all those buried inside it are brought out of it*.

⁷⁰ See the *Lexicon* attached to this *Translation* regarding “أحد.”

⁷¹ It is important to note here that “على”= “on,” is *adverb of time/place*, i.e. *circumstantial, state or condition*. See *المعنى*.

⁷² The word “*ya-waylatna*”= “ياويلتنا” is made up of three parts: a) “*ya*”= “يا” is a *vocative article*, indicating the person or thing being addressed. b) “*waylata*”= “ويلتا” is *singular feminine* for a *pending disgraceful ruinous plight about to betide them*. c) “*na*”= “نا,” the *suffix article* for *masculine plural pronoun*, for “us.” So such people who are subject of this “*waylata*”= “ويلتا” are crying for an *impending ruinous disgraceful plight about to engulf them and feel completely helpless towards it*.

⁷³ The words “*صغيرة*” and “*كبيرة*” translated as “*small*” and “*big*” respectively in order to reflect the fact that the *twain references are stated in the feminine formats*. Therefore, the *need to reflect the Qur'aanic text as is*. Additionally, it is interesting to note: (1) that as a general principle in the Arabic language the *masculine construct* is a rank *higher* than a *feminine construct*. Since the reference here is *smallness* of the sin, so *feminizing* its construct surely *slights it even further*, even that of an “*atom*’s” worth. (2) Also as a general principle in the Arabic language, the *more letters* in a word the *more meaning* it carries. So since “*صغيرة*” has an additional “هـ” that means *more meaning* to it. And since we are dealing with *smallness* the “هـ” makes it *more picayune* and trivial. The same principles apply to the “*big*” with additional fact of *assonance (homogeneity)* in the construct.

⁷⁴ The word “*أحصى*” is *comprehensively reckoned*, i.e. *accounted for from all aspects*, not the simple *enumeration*. See *البصائر*.

⁷⁵ The word “*wrong*s” has *myriads of meanings*, among them: *curtails or diminishes*, as in this *Ayah*.

⁷⁶ See the *Lexicon* attached to this *Translation* regarding “أحد.”

⁷⁷ See the *Lexicon* attached to this *Translation* for the word, *faseqoon*=“الفاسقون.” for an elaboration.

⁷⁸ The word “*اتخذ*” from “*الإنخاذ*” which is “*إفتعال*” for “*الإنخاذ*,” as stated in *لسان العرب*; therefore, “*اتخذ*” is *always taking and presuming some-thing about what was taken*. Thus, it is *not just the mere taking*.

⁷⁹ The word “*أولياء*” could also mean, among them: *protector, friend*.

(are) for you^b [foe];⁸⁰ wretched (is) for the *dha'lemeena*⁸¹ (injustice-doers) an alternative.

لَكُمْ عَدُوٌّ يَسَّ لِلظَّالِمِينَ بَدَلًا ﴿٥١﴾

51. Not *ash'badtohum* (I cited them to witness) the Heavens^w and the Earth's^w creation; and nor their selves^w creation; and not I was *muttakbetha* (a taker and a maker) (of) the misleaders a support.

مَا أَشْهَدُهُمْ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلَقَ أَنْفُسِهِمْ وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَصَدًا ﴿٥١﴾

52. And day [He] says: let-summon/call you^z My partners (deities), whom^r claimed you,^c then they^z summoned/called them; then not *yesta'jebo*⁸² (compliantly-answer they^z) for them; and We made between them *mambegan*⁸³ (a doom's valley).

وَيَوْمَ يَقُولُ نَادُوا شُرَكَاءِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا ﴿٥٢﴾

53. And saw the criminals The Fire^w so they^z presumed that they (are) *muwa'qeeoha* (they that are its^w mutual strong affiliates/associates) and not found they^z a'n (off) it^w *mass'refan*⁸⁴ (escape-place).

وَرَأَى الْمَجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا ﴿٥٣﴾

54. And *laqad* (verily, already and affirmatively) variegated We in this Qur'aan for the mankind of every parable/example; and [was] the mankind more a thing (engager-in) contention.

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا ﴿٥٤﴾

55. And what prevented the mankind to believe they^z *edh* (when/since) came (to) them the *buda* (divine-guidance) and *yastaghfero*⁸⁵ (they^z seek forgiveness) (from) their Lord except that comes (to) them dispensation^w (of) the [firsts] or *ya'atee*^x (betides/eventuates over)^x them the torment *qubolan* (overtly/visibly).

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ﴿٥٥﴾

56. And not [We] send the *mursaleena* (sent-messengers) except *mubashshereena*⁸⁶ (iterative tellers of pleasant tid-ing) and *munthereena* (iterative warners); and dispute they^z who^r unbelieved they^z by the falsehood^x to refute they^z by it^x the right;^x and *ittakhatbo*⁸⁷ (they^z took and made) My *Aya'te*^w (Qur'aanic statements) and what they^z (had been) warned jestingly.

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ وَجَعَلْنَا الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ وَاتَّخَذُوا عَائِنِي وَمَا أُنذِرُوا هُزُؤًا ﴿٥٦﴾

⁸⁰ The word “عدو” in Arabic is used for: (1) singular and (2) plural as well, (3) “multitudinous foe,” see *الهادي* and *اللسان*.

⁸¹ The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice.” See the *Lexicon* attached to this Translation.

⁸² The word “يستجيبوا” is rooted in “استجاب,” meaning: favorably/compliantly answered, not just answered. See *الهادي*.

⁸³ Qur'aan commentators have various commentaries regarding this “doom’s valley.” Some say it is a valley of pus and blood in Hell, some say it is a separator barrier between the believer and the unbelievers, some say it is just ruinous and a fateful doom. See *القرطبي*.

⁸⁴ No escape, as it is surrounding them from all directions.

⁸⁵ The word “يستغفروا” = “يطلبوا الغفران” = “they seek forgiveness.” In English there is no seemly way to say: “يستغفروا” per se. So I settled for saying: “they seek forgiveness.”

⁸⁶ The word “mubashshereen” is masculine, plural, subjective noun, meaning teller of pleasant tid-ing, with no English equivalent.

⁸⁷ The word “اتخذ” from “الابتخاذ” which is “افتعال” for “الاتخاذ,” as stated in *لسان العرب*; therefore “اتخذ” is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

57. And who^a (is) wronger⁸⁸ than who^P [he] (had been) reminded by his Lord's *Aya'te*^w (*Qur'aanic statements*) then [he] shunned *a'n* (off) it^w and [he] forgot⁸⁹ (*ceased paying attention to*) what put-forth^w his both hands;^w verily We made over their hearts covert^w so that not⁹⁰ understand it^x they;^z and in their ears *wagran* (*hearing-heaviness*); and *en* (if) [you^s] invite them to the *huda* (*divine-guidance*) then never *yahtadoo* (*they^z become divinely-guided*) then, ever.

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ
فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ إِنَّا
جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ
يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَلَنْ
تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا
إِذَا أَبَدًا ﴿٥٧﴾

58. And your^f Lord (is) The *Ghafooro* (*iterative Forgiver*) The mercy^w possessor, had/if⁹¹ *you'aakbetho*⁹² ([He] *retributively-punishes*) them by what they^z earned surely hastens [He] for them the torment; rather for them (is) an appointment, never find they^z of lesser than/without it^x *man'elan* (*protective-refuge*).

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ
يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَلَهُمْ
الْعَذَابَ بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا
مِنْ دُونِهِ مَوْيِلًا ﴿٥٨﴾

59. And *telka*^w (*she-that-afar-it^w/those^w*) (are) the villages^w We perished⁹³ them *lamma* (*when/whence*) *dhal-amo*⁹⁴ (*they^z wronged*); and We made for their perishing an appointment.

وَتِلْكَ الْقُرَى أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا
وَجَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا ﴿٥٩﴾

60. And *edh* (*when/whence*) said *Mosa* (*Moses*) for his lad:⁹⁵ [I] cease not (*journeying*) until [I] attain/reach the two seas' junction or [I] proceed epochally.⁹⁶

وَإِذْ قَالَ مُوسَى لِفَتْنِهِ لَا أَبْرَحَ
حَتَّىٰ أَتَّبِعَ مَجْمَعَ الْبَحْرَيْنِ أَوْ
أَمْضِيَ حُقُبًا ﴿٦٠﴾

61. So when both attained/reached a junction between them both, both forgot fish^x (*of*) them both; so *ittakba-tha*⁹⁷ (*[it^x] took and made*) its^x path in the sea *saraban* (*down-slope-escape*).

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا
حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ﴿٦١﴾

⁸⁸ See the *Lexicon* attached to this *Translation* for “ظالم”=“فاعل الظلم”=“injustice-doer” and “أظلم”=“wronger.”

⁸⁹ The word “نسي” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: “We forgot you,” (S32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to something*.. See *اللسان*.

⁹⁰ The particle “أن” meaning “لئلا,” as mentioned by *Qur'aan commentators*, such as *ابن كثير*, and *الطبري*, and *الألوسي*.

⁹¹ The particle “لو” since it is a *future-connected verb*, probable to occur and *not* sure it's a present occurrence, such a “لو” amounts to “if” or “when.” See *معنى اللبيب*, *ابن هشام*.

⁹² The word “يؤاخذ” in “يؤاخذهم” means *retributively-punishes*, certainly *not* “blames,” as what some might *presume*. See in the *Ayah*: “had Allah retributively-punished the people by their injustice, [He] (*would have*) not left over it (*the Earth*) of a she-moving-creature” (16:61) is a positive proof of this fact, i.e. that “أخذ” is *retributively-punished*.

⁹³ The text of this great *Ayah* says: “أهْلَكْنَاهُمْ”=“We (*caused to*) perish them,” in reference to the *people* of the villages, and not “أهْلَكْنَاهَا”=“We (*caused to*) perish it,” so the pronoun would refer to the *villages*. Albeit *at times* the two are *interchangeable*, but here the reference is to the *exact correspondence* to the text.

⁹⁴ See the *Lexicon* attached to this *Translation* for “ظالم”=“فاعل الظلم”=“injustice-doer” and “ظلم”=“wronged.”

⁹⁵ The word “فتى” has *three* distinct meanings: (1) lad/chap/fellow, i.e. a *man of any age*, (2) a *young man* taken as a *servant* or a *supporter*, (3) man of: *manliness, helpfulness, pridefulness*.

⁹⁶ See the *Lexicon* attached to this *Translation* for an elaboration the word “أحقابا/حقبا.”

⁹⁷ The word “اتخذ” from “الإتخاذ” which is “إفتعال” for “الأتخاذ,” as stated in *لسان العرب*; therefore, “اتخذ” is *always* taking and *presuming something* about what was taken. Thus, it is *not* just the mere *taking*.

62. Then *lamma* (*when/whence*) both passed⁹⁸, [*he*] said to his lad:⁹⁹ *aa'teyna^x* (*let-[you^s] bring forward to us^x*) our lunch, *laqad* (*verily, already and affirmatively*) we found from our travel this a fatigue. فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ ءَاِنِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا ﴿٢٢﴾
63. Said [*he*]: have you^h seen *edh* (*when/since*) we lodged-/retreated to the rock^w then verily I forgot the fish;^x and not (*caused*) me (*to*) forget it^x except the Satan that I remember it;^x and *ittakhatha¹⁰⁰* (*[it^x] took and made*) its^x path into the sea amazingly. قَالَ اَرَأَيْتَ اِذَا اُوْتِنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْخَوْتَ وَمَا أُنْسِيْنِيْهِ إِلَّا الشَّيْطٰنُ اَنْ اَذْكُرْهُ وَاتَّخَذَ سَبِيْلَهُ فِي الْبَحْرِ عَجَبًا ﴿٢٣﴾
64. Said [*he*]: *tha'leka* (*afar-that-it/that^x*) (*is*) what we were *nabghey* (*earnestly-questing*); so *ertadda* (*both forthwith-turned*) over their both footprints trace. قَالَ ذٰلِكَ مَا كُنَّا نَبْغِ فَارْتَدَّا عَلَى ءَاثَارِهِمَا قَصَصًا ﴿٢٤﴾
65. Then both found an *abdan¹⁰¹* (*submitter/worshipper-/slave*) of Our *eba'de* (*worshippers/submitters/slaves*), *aa'taynabo* (*We accorded him*) a mercy^w from *enda* (*by munificence of/by Rule of*) Us; and We taught him from *ladonna¹⁰²* (*directly and possessively from Us*) knowledge. فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا ءَاتِيْنَهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِمَّا لَدُنَّا عِلْمًا ﴿٢٥﴾
66. Said for him *Mosa* (*Moses*): can *attabe'o* (*[I] closely-follow*) you^g proviso that teach me [*you^s*] of what (*had been*) taught you^h a *rushda* (*mature-discernment-/rational guidance to the right*). قَالَ لَهُ مُوسٰى هَلْ أَتَبِعَكَ عَلَىٰ اَنْ تَعْلِمَ مِمَّا عَلَّمْتَ رُشْدًا ﴿٢٦﴾
67. Said [*he*]: verily you^g never can (*have*) with me a (*sufficient*) patience. قَالَ اِنَّكَ لَنْ تَسْتَطِيْعَ مَعِيَ صَبْرًا ﴿٢٧﴾
68. And how (*can*) *tassbero* (*[you^s] hold on patiently*) on what not [*you^s*] encompassed by it^x a proficient-knowledge.¹⁰³ وَكَيْفَ تَصْبِرُ عَلٰٓى مَا لَمْ تُحِطْ بِهٖ خُبْرًا ﴿٢٨﴾
69. Said [*he*]: shall find me [*you^s*], *en* (*if*) Allah willed, *ssa'beran* (*holding-on patiently*) and not [*I*] disobey for you^g a command. قَالَ سَتَجِدُنِيْ اِنْ شَاءَ اللّٰهُ صَابِرًا وَلَا اَعْصِيْ لَكَ اَمْرًا ﴿٢٩﴾
70. Said [*he*]: so *en* (*if*) *ettaba'ata'ney* (*you^h closely-followed me*), so let-not [*you^s*] ask me *a'n* (*regarding*) a thing^x until [*I*] discourse for you^g of it^x a mention. قَالَ فَاِنْ اَتَيْتَنِيْ فَلَا تُسْأَلْنِيْ عَنْ شَيْءٍ حَتّٰى اُحْدِثَ لَكَ مِنْهُ ذِكْرًا ﴿٣٠﴾
71. So both launched-off until *edha* (*when/if*) both embarked [*in*] the ship^w *keharaga¹⁰⁴* (*he: deeply perfo-*

⁹⁸ That is passed the sea's junction.

⁹⁹ See footnote 92 above regarding *lad*.

¹⁰⁰ The word "الحوث" = "the fish" is a masculine gender in Arabic hence its references must be masculine, it^x.

¹⁰¹ The word "abdan" = "slave," the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans. See the Lexicon attached to this Translation for an elaboration.

¹⁰² The word "لَدُنْ" is closer than "عِنْدَ" as you can say: "عِنْدِيْ مَالٌ وَ الْمَالُ لَيْسَ بِقَبِيْضَتِكَ الْاَنَ" thus, "لَدُنْ" which closer spatially and more specific. So, "directly and possessively from" (Us) seems to indicate such closeness. See اللسان.

¹⁰³ The word "خُبْرًا" is "مَفْعُولٌ مُّطْلَقٌ" = "absolute object," so the qualifying "proficient" is prefixed. See الراعب.

¹⁰⁴ The word "خرق" in "خرقتها" means deeply perforated it by making deep and large hole in its bottom or broke it to corrupt it or spoil it. See الهادي والبصائر. I can not find a suitable word in English for "خرق," among words such as: bore, perforated, pierced, and all such synonyms.

rated it/ broke a sizable opening in its bottom) it;^w said [be]: have you^h *keharaga* it^w to you^h drown its^w folks; *laqad* (verily, already and affirmatively) you^h came-/committed a thing *emra* (very greatly objectionable vice).

حَرَقَهَا قَالَ أَرَقَفْنَاهَا لِنُغْرِقَ أَهْلَهَا
لَقَدْ جِئْتَ شَيْئًا إِمْرًا ﴿٧١﴾

72. Said [be]: have not said [I] verily you^g never can [you^s] (have) with me a (sufficient) patience.

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٢﴾

73. Said [be]: let-not *to'aakbethney*¹⁰⁵ ([you^s] retributively-punishes me) by what I forgot, and let-not [you^s] overburden me of my matter *osran* (difficulty/ hardship).

قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ﴿٧٣﴾

74. So both launched-off until *edha* (when/if) both *legeya* (met) a *gholaman*¹⁰⁶ (boy) then [be] killed him; said [be]: have you^h killed a self^w *zakeyyatan*^w (pure and suiting/befitting)^w by other than a self;^{w107} *laqad* (verily, already and affirmatively) came/committed you^h a thing *nukra*¹⁰⁸ (an enormous vice).

فَانْطَلَقَا حَتَّى إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتَنِي بِنَفْسٍ رَكِيَّةٍ بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا ﴿٧٤﴾

75. Said [be]: have not said [I] for you^g verily you^g never can (have) with me a (sufficient) patience.

قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٥﴾

76. Said [be]: *en* (if) I asked you^g *a'n* (regarding) a thing after it^w (i.e. this incidence) then let-not [you^s] accompany me, *qad* (already and affirmatively) you^h attained from *ladonney*¹⁰⁹ (directly and possessively from me) *uth-ran*¹¹⁰ (firm-excuse).

قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَحِّبْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا ﴿٧٦﴾

77. So both launched-off until *edha* (when/if) both *ata* (approached) a village's^w folks; (and) *istatt'ama* (both sought to be fed from) its^w folks; then *aban*¹¹¹ (they categorically-refused) to guest them both; then both found in it^w a wall^x wanting (about) to break and [be] stood¹¹² it;^x said [be]: had willed you^h surely *ittakhathta*¹¹³ (you^h took and made) over it^x remuneration.

فَانْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّقُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ. قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٧٧﴾

78. Said [be]: this (is) a parting between me and [between] you;^g [I] shall *ona'bbe'o* (inform by piece-of-significant-and-availing-news to) you^g by *ta'awee'le* (ultimate: construing/ explanation) (of) what you^h could not (have) on it^x a (sufficient) patience.

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِمَا لَمْ تَسْتَطِيعَ عَلَيْهِ صَبْرًا ﴿٧٨﴾

¹⁰⁵ See footnote 92 above regarding *يؤاخذ*.

¹⁰⁶ The word "gholam" means (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/ slave.

¹⁰⁷ That is apparently innocent self for not a self having been killed.

¹⁰⁸ The word "nukra" = "نكرا" means: (1) enormous or extraordinary vice, (2) keenly enormous and beyond imagination.

¹⁰⁹ The word "ladan" is closer than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن" thus, "لدى" which is closer spatially and more specifically. So, "directly and possessively from" (me) seems to indicate such closeness. See *اللسان*.

¹¹⁰ The word "udra" is the infinitive noun of "عذر." Thus, to intensify "عذرا," so, "firm" is prefixed.

¹¹¹ The word *abo* = "أبو" means categorically (absolutely, without exception) refused, i.e. not just simply refused.

¹¹² He "stood" it in the transitive sense, i.e. to set upright, caused to stand.

¹¹³ The word "ittakha" from "اتخاذ" which is "إفعال" for "اتخاذ," as stated in *لسان العرب*; therefore, "اتخذ" is always taking and making some thing of what was taken. Thus, it is not just the mere taking.

79. As-to the ship^w so it^w was for *masakee'na*¹¹⁴ (*not having sufficient material possessions*), they^z work in the sea; so I wanted to defect it;^w and [was] beyond¹¹⁵ them a king, [he] takes every ship^w forcefully. أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٧٩﴾
80. And as-to the *gholamo*¹¹⁶ (*boy*), so were his [both fathers]¹¹⁷ [both] believers; so *khasheyne*¹¹⁸ (*reverently-feared we*) that [he] overburdens them both (*by*) excessiveness and unbelief. وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا ﴿٨٠﴾
81. So We wanted to interchange them both, Lord (*of*) [them both] *khayran* (*choicer/superior/worthier*) than him a *zakatan* (*purity and waxing*) and a nearer a *ruhman* (*mercy/kin-mercy or sensing the kindred duty*). فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِمَّا رَكُوا وَأَقْرَبَ رَحْمًا ﴿٨١﴾
82. And as-to the wall^x so (*it*^x) [was] for *gholamainey*¹¹⁹ (*two boys*) orphans in the city;^w and [was] under it^x a treasure for them both; and their both [father]¹²⁰ (*are*) righteous; so your^t Lord wanted that both reach their both *ashudd*¹²¹ (*primes/full mental and physical strengths*) and *yastakh'reja* (*both affirmably extract/pluck*) treasure (*of*) them both; a mercy^w from your^t Lord; and not I did it^x *a'n*¹²² (*vicarious/because of*) my command; *tha'leka* (*afar-that-it/that*)^x (*is*) the *ta'awee'le* (*ultimate: construing/explanation*) (*of*) what couldn't¹²³ [*you*^s] (*have*) over it^x a (*sufficient*) patience. وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ وَمَا فَعَلْنَاهُ عَنْ أَمْرِ ذَٰلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ﴿٨٢﴾

¹¹⁴ For the words “مساكين” versus “فقراء”, see the *Lexicon* attached to this *Translation* for the distinction. Briefly *Meskeen*=مسكين i.e. having *some* material possessions but *not* sufficient; whereas *فقير* lacks any material possessions.

¹¹⁵ The word “وراء” in “وراءهم” means:

(1) “القدام أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلاً: ويدرون وراءهم الآخرة.”
(2) “بعد الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة.”
(3) ولد الولد. So, here (1) or (2) could apply.

¹¹⁶ The word “gholam” means (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/ slave.

¹¹⁷ The Arabic word “أبواهُ” or its grammatical inflections, all constitute an Arabic *tongue* expression meaning: father and mother as well as father and grand father, father and uncle (paternal or maternal). See *اللسان*. However it must be born in mind that the word “mother” is not necessarily the begetter-mother= “الوالدة”, as the “mother” in Arabic tongue could mean: step-mother, nursing mother, mother who reared some one, or the aunt (paternal or maternal). The *context* defines exactly what is meant.

¹¹⁸ The expression “So we reverentially feared” for “فخشينا”. The word “خشية”=reverential fear. This righteous man knew the ultimate fact of the boy as he would be overburdening to his parent with “excessiveness and unbelief,” due to the “direct knowledge” he possessed as given by Allah (S18:65) above. Thus, he was “reverentially fearing” the ultimate fact regarding the boy. Why “reverentially fearing” the ultimate fact? Because a fact is a fact, which must be respected. But the knowledge of such a fact is due to the “direct knowledge” from Allah. And Allah whenever the action is uniquely-Allah, then He meetly uses the magnanimity in its expression, i.e. “we.” In this case, the righteous man, is empowered by the “direct knowledge” from Allah, so this made him to express the “خشينا”= “reverential fear,” and respect of the ultimate fact in terms of “العظمة”=magnanimity. Hence: *خشينا*.

¹¹⁹ Singular for *gholamainey*= “gholam” means (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/ slave.

¹²⁰ See footnote 117 above regarding the word: “أبواهُ”

¹²¹ The Arabic word “ashudda”=“أشد” translated as [both of them] “prime, full strength meaning reached the ideal age of physical and mental strengths.

¹²² See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition “عن.”

¹²³ The word “تسطع” is more in literal construct than “تسطع,” as “تسطع,” lacks a letter (ت). The general rule is that more literal construct more meaning in the word, and vice versa. The general context indicates that *Mosa* (*Moses*) did not have sufficient patience to enable him withstand all what was involved in the great events he witnessed with the righteous man. So, “تسطع”= “couldn’t,” seem more fitting for such insufficiency on one hand and on the other the righteous man is meetly summarizing to him the events.

83. And they^z ask you^g *a'n* (regarding) *Dbe al-Qurnayn* (the twain horns possessor); let-say [you^s]: [I] shall recite on you^b of him a *thekran* (an instructive: mention/a reminder).
وَسْتَلُونَكَ عَنْ ذِي الْقُرْنَيْنِ قُلْ سَأَتْلُوا عَلَيْكُمْ مِنْهُ ذِكْرًا ﴿٨٣﴾
84. Verily We empowered¹²⁴ for him in the Earth^w and *aa'tayna* (We accorded) him of everything a cause (means).
إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَءَاتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا ﴿٨٤﴾
85. So [he] followed a cause (means).
فَاتَّبَعَ سَبَبًا ﴿٨٥﴾
86. Until *edha* (when/if) [he] reached the sun's *magh'reba*^{x125} (sun's-set-locus)^x [he] found it^w setting in a well^w *hame'-aten*^w (dark-odorous-ooze);^w and [he] found at it^w a people; We said: O, *Dha al-Qurnayn* (the twain horns possessor) either [you^s] torment or that *tattakhetha*¹²⁶ ([you^s] take and make) in them a *husnan*¹²⁷ (ultimate meritorious deed).
حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَا الْقَارِئِينَ إِنَّمَا أَنْتُمْ مُعَذِّبُونَ وَإِنَّمَا أَنْتُمْ مُخَذَّجُونَ فِيهِمْ حُسْنًا ﴿٨٦﴾
87. Said [he]: as-to whom^p [he] wronged¹²⁸ then we will torment him afterwards *youraddo*¹²⁹ (to be forthwith returned [he]) to his Lord then [He] torments him a torment *nukra* (enormously keen/beyond imagination).
قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكْرًا ﴿٨٧﴾
88. And as-to whom^p [he] believed and [he] worked righteously, then for him (is) a requital the *husna*^{w130} (Paradise/excellent consequence/good deeds)^w and [We] shall say for him of our command an easiness.
وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءٌ أَحْسَنُ وَنَسْفُلُ لَهُ مِنْ أَمْرِنَا يُسْرًا ﴿٨٨﴾
89. Afterwards [he] followed a cause (means).
ثُمَّ اتَّبَعَ سَبَبًا ﴿٨٩﴾
90. Until *edha* (when/if) [he] reached *matte'le'a*^{x131} (sun's^w rise-locus)^x the sun^w [he] found it^w rising on a people not made [We] for them of *doney* (below/under) it^w a screen.
حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَمْ يَجْعَلْ لَهُمْ مِنْ دُونِهَا سِتْرًا ﴿٩٠﴾
91. Like *tha'leka* (afar-that-it/that)^x and *qad* (already and affirmatively) We encompassed by what *laday*¹³² (directly and possessively from) him absolutely proficiency.¹³³
كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٩١﴾
92. Afterwards [he] followed a cause (means).
ثُمَّ اتَّبَعَ سَبَبًا ﴿٩٢﴾

¹²⁴ The word “مَكَّنَ” in “مَكَّنَّا” means “found” or “established.” It also means “enabled” or “empowered.” Clearly, the English word “established” does not imply or connote the same as “مَكَّنَ” *per se*.

¹²⁵ The word “مَغْرِبَ” means the place (locus) of sunset, i.e. not just “sunset” *per se*.

¹²⁶ The word “اتَّخَذَ” from “الِاتِّخَاذَ” which is “اِفْتَعَالُ” for “اِتِّخَاذُ,” as stated in لِسَانُ الْعَرَبِ; therefore, “اتَّخَذَ” is *always* taking and presuming some-thing about what was taken. Thus, it is *not* just the mere taking.

¹²⁷ Some linguists suggest that اِلِجْمَالِ is for the face while اِلِجْمَالِ is for the parts of the body and other things. See الهادي

¹²⁸ See the Lexicon attached to this Translation for “ظَالَمَ”=“ظَالِمٌ”=“injustice-doer” and “اَظْلَمَ”=“wronger.”

¹²⁹ The word “يُرَدُّ” is rooted in “رَدَّ” meaning forthwith returned; example the greeting must be “forthwith returned,” as in: “And when (had) been greeted you^z by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it.” (S4: 86).

¹³⁰ The word “the husna”=“الحسنى” almost always means Paradise from Allah. However, in some cases it means: good deed, righteous work, excellent result.

¹³¹ The word “مَطْلِعَ” means the place (locus) of sunrise, i.e. not just “sunrise” *per se*.

¹³² The word “لَدُنْ” is closer than “عِنْدَ” as you can say: “عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبِيضَتِكَ الْآنَ” thus, “لَدُنْ” which closer spatially and more specific. So, “directly and possessively from” (Us) seems to indicate such closeness. See اللسان.

¹³³ The word “خُبْرًا” is “مَفْعُولٌ مُطْلَقٌ”=“absolute object,” so the qualifying “absolute” is prefixed. See الراغب

93. Until *edha* (*when/if*) [*he*] attained/reached (*a pass*) between the two dams [*he*] found of before/near them both a people almost not understand they^z a say. حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿١٣﴾
94. Said they:^z O, *Dha al-Qurnayn* (*the twain horns possessor*) verily *Yajoojha* and *Ma'ajooja* (*Gog and Magog*) (*are*) corruptors in the Earth;^w so can [*we*] make for you^g a tribute proviso [*you*^s] make between us and [*between*] them a dam. قَالُوا يٰذَا الْقَرْنَيْنِ إِنَّ يَاجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿١٤﴾
95. Said [*he*]: what empowered¹³⁴ me in it^x my Lord (*is*) *kbayron* (*possession/superior/worthier*); so let-you^z assist me by a strength, [*I*] make between you^b and [*between*] them an embankment. قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿١٥﴾
96. *Aa'toney*^x (*let-[you]*^f bring forward to me)^x the iron *zobara* (*hefty-pieces*) until *edha* (*when/whereas*) [*he*] leveled between the two bluffs; said [*he*]: let-blow you;^z until *edha* [*he*] made it^x a fire;^w said [*he*]: let-come (*bring to*) me you^z *afregb* (*[I] pour*) over it^x a molten copper. ءَاتُونِي زُبَرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ ءَاتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا ﴿١٦﴾
97. So they^z couldn't¹³⁵ [*to*] mount it^x and nor they^z could for it^x (*make*) *naqaban*¹³⁶ (*absolute defile/gorge*). فَمَا اسْطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا ﴿١٧﴾
98. Said [*he*]: this (*is*) a mercy^w from my Lord; so *edha* (*when/whereas*) my Lord's promise came, [*He*] made it^x *dakkan* (*razed-smooth-even*); and [*was*] my Lord's promise a right. قَالَ هٰذَا رَحْمَةٌ مِنْ رَبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا ﴿١٨﴾
99. And We left some (*of*) them then-day surging in some; and (*had been*) blown in the Horn; so We gathered them *jam'an*¹³⁷ (*absolute gathering*). ﴿١٩﴾ وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا ﴿٢٠﴾
100. And We exhibited Hell^w then-day for the unbelievers, *ardhan*¹³⁸ (*absolute exhibiting*). وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا ﴿٢١﴾
101. Who^r were^w their eyes^w in a cover *a'n* (*regarding*) My *thekre* (*Qur'aan/remembrance/Hadeeth*) and they^z were: not can they^z (*have*) any hearing.¹³⁹ الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا ﴿٢٢﴾
102. Have then reckoned they^z who^r unbelieved they^z to *yattakbetbo*¹⁴⁰ (*they*^r take and make) My *eba'de* (*worshippers-*

¹³⁴ The word "مَكَّنَ" in "مَكَّنَ" means "found" or "established." It also means "enabled" or "empowered." Clearly, the English word "established" does not imply or connote the same as "مَكَّنَ" per se.

¹³⁵ The word "اسطاعوا" is lesser in literal construct than "استطاعوا" as it lacks a letter (ت). Also mounting the "dam" requires lesser effort than boring the embankment. Hence, for the "dam" = "اسطاعوا" and for embankment = "استطاعوا".

¹³⁶ The word "نقبا" is "مصدر سامعي" = audible intensive noun, hence "absolutely" is prefixed to denote that.

¹³⁷ The word "جمعا" is "مطلق" i.e. in the absolute sense, conveying the message and Allah know best, how amazing or an absolute gathering, as it is beyond human imagination in its nature.

¹³⁸ Ibid, only applying to "عرضا".

¹³⁹ The word "سمعا" is "مفعول مطلق" amounting to intensive noun, to indicate that "any" is prefixed to "hearing" to denote such intensity.

¹⁴⁰ The word "اتخذ" from "الاتخاذ" which is "افتعال" for "الاتخاذ", as stated in لسان العرب; therefore, "اتخذ" is always taking and presuming some-thing about f what was taken. Thus, it is not just the mere taking.

- /submitters/slaves) of lesser than/without Me *am'leyaa*¹⁴¹ (guardians/allies); verily We prepared Hell^w for the unbelievers a *nozolan*¹⁴² (hospitality-residence). جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ﴿١٣﴾
103. Let-say [you^s]: do/can *ona'bbeo* ([we] inform by piece -of-significant-and-availing-news) you^b by the *akhsareena* (most losers) (of) works. قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٤﴾
104. Who^r swerved¹⁴³ they^z their endeavor in the life^w (of) the word^w while they reckon verily they *yuhssenona* (they^z render: meritorious-deeds/says) *ssun'an*¹⁴⁴ (crafting meritoriously). الَّذِينَ ضَلَّ سَعِيَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٥﴾
105. Those, who^r unbelieved they^z by their Lord's *Aya'te*^w (messages/signs) and *lega'ehe* (meeting with Him); so their works^x miscarried;^w so not *nogeymo* ([We] uphold) for them The *Qeyamatey's*^w (Judgment's) Day^x a weight. أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا ثَقِيمُ لَهُمْ يَوْمَ الْقِيَمَةِ وَزْنًا ﴿١٥﴾
106. *Tha'leka* (afar-that-it/that)^x their requital (is) Hell^w by what unbelieved they^z and *ittakhatho*¹⁴⁵ (they^r took and made) My *Aya'te*^w (messages/signs/proofs) and messengers a jestingly. ذَلِكَ جَزَاءُهمْ جَهَنَّمَ بِمَا كَفَرُوا وَتَآخَذُوا ءَايَاتِي وَرُسُلِي هُزُوًا ﴿١٦﴾
107. Verily who^r believed they^z and they^z worked the righteous-works^w for them were the *Ferdow'se*^w¹⁴⁶ gardens^w (as) *nuzolan* (hospitality residence). إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٧﴾
108. Immortals they^z (are) in it^w not *yabghona* (earnestly quest they^r) a'n (regarding) it^w a transfer. خَالِدِينَ فِيهَا لَا يَغْوُونَ عَنْهَا حَوْلًا ﴿١٨﴾
109. Let-say [you^s]: had/if the sea were¹⁴⁷ ink for my Lord's words^w surely (would have) depleted the sea before that my Lord's words^w deplete^w and even if We came by its^x like (as) a supply. قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ نَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٩﴾
110. Let-say [you^s]: verily only I am a human like you^b (being) revealed¹⁴⁸ to me that only: yourⁿ *elabo* (deity) (is) *Elabo* (Deity) One; so whoever [he] [was] *yarjo* (fearing/hoping for) his Lord's *lega'a* (meeting with), so surely let-work a righteous work [he] and let-not [he] partners (deities) by his Lord's worship an *abadan* (a lone/any-one). قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَىٰ أَنَّمَا إِلَهُمُ اللَّهُ وَاحِدٌ فَنَ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلِيعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿٢٠﴾

¹⁴¹ The word "أولياء" could also mean, among them: protector, friend.

¹⁴² The word "نزل" has several meanings: (1) hospitality, (2) hospitality needs and trappings for guests, (3) the guest-resident, (4) residence itself, (5) pension place, (6) lodging place for travelers, (7) the yield of a cultivated land.

¹⁴³ The word "ضل" has several meanings, among them: swerved, wasted, misled, forgot, wrongly-inclined.

¹⁴⁴ The word "صنعا", rooted in "صنع", which means (1) carefully chose, or (2) carefully crafted or tried to approach perfection in making of (anything) or upbringing of any human or animal. But the word "صنعا" is the infinitive noun of the verb "صنع". Thus, it means assurance and certainty of crafting meritoriously.

¹⁴⁵ The word "اتخذ" from "إتخاذ" which is "افتعال" see footnote 137 above

¹⁴⁶ The word "al-Ferdows" means: the highest and most excellent abode in Paradise.

¹⁴⁷ Yes, here "were" not "was," as linguistically, in the English language, the reference is a subjunctive presupposition, hypothetical, not factual. Refer to the Usage Note of "if."

¹⁴⁸ The word "وحي" in "يُوحى" denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And "الوحي" is fire or king. See "اللسان" +

آياتها
98
Ayahسُورَةُ مَرْيَمَ
Surat Mariama
(Mary)ترتيبها
19
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. Kaf. Ha.Ya. Ay'n. Ssadd.¹ كَهَيْعَصَ ١
2. *Thekro* (Qur'aan/ mention) (this is), your¹ Lord's mercy^w (about) *abdabo*² (His slave) *Zakarryya* (Zachariah). ذَكَرْتُ رَحْمَتَ رَبِّي عَبْدَهُ، ذَكَرِيَّا ٢
3. *Edb* (when/since) [he] called his Lord a *khafeyyan*³ (profoundly-covert) call. إِذْ نَادَى رَبَّهُ، نِدَاءً خَفِيًّا ٣
4. Said [he]: [O], my Lord, verily I, languished the bone [of] mine; and flared the head hoarily, and not was [I] by invoking You^g my Lord, a misfortunate. قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاسْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ٤
5. And verily I, I feared/knew⁴ the agnates/heirs⁵ of my rear/beyond⁶ while was^w my [woman] (i.e. wife) *aa'geran* (sterile/ barren);^w so let-grant [You^s] for me from *ladonka*⁷ (directly and possessively from You^g) a *wa'leyan* (guardian/ successor). وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ٥
6. Inherits me [he] and [he] inherits from *Ya'qooba's* (Jacob's) *aa'ley*⁸ (family/ house/ kin); and let-make him [You^s] my Lord *radbeyya*⁹ (he who is gratified while being gratifier to You^g). يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ وَاجْعَلْهُ رَبِّ رَضِيًّا ٦
7. O, *Zakariyya* (Zachariah): verily¹⁰ We *nobashshero*¹¹ ([We] tell you^g pleasant tidings) by a *ghola'men*¹² (boy), يَزَكِّرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ ٧

¹ See the *Lexicon* attached to this Translation for commentary.

² The word "*abdabo*" = "His slave," the denotation of the word "*slave*" is vastly contradictory with respect to Allah vis-à-vis the humans. "Slavery" = ownership of an entity by Allah means that entity is absolutely free from any other ownership by anyone else. See the *Lexicon* attached to this Translation for an elaboration.

³ The word "*خفيا*" is more than secretly or privately as it signifies hidden secrecy in the sense of greater concealment. The Qur'aan says: "He Knows: the secret and the more hidden" (S 22:7). Thus, *profoundly* is used here to intensify "covert" to convey the depth of such covertness.

⁴ Linguistically the word "*خاف*" carries dual meanings: (1) feared and (2) knew. Both meanings could apply.

⁵ The word "*الموالي*," the "successors" could also mean the immediate inheritors. See *اللسان*.

⁶ The word "*وراء*" in "*ورائي*" means:

(1) "القدام أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلاً: ويدرون وراءهم الآخرة."

(2) "بعد الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة." أي بعدي و بعد خلفي

(3) ولد الولد. So, here (2) seems to apply.

⁷ The word "*لدن*" is closer than "*عند*" as you can say: "*عندي مال و المال ليس بقبضتك الآن*" thus, "*لدن*" which closer spatially and more specific. So, "*directly and possessively from*" (You) seems to indicate such closeness. See *اللسان*.

⁸ The word "*آل*" has many meanings, among them: (1) the distant indistinguishable human apparition, (2) the family of a person, i.e. wife and children, (3) the chiefs or the notables of a family, (4) the followers of a certain leaders. It is used to ennoble and dignify.

⁹ The word "*radbeyya*" = "*رضيا*" = noun meaning: he who is gratified while being a gratifier himself to You

¹⁰ The proclaiming is surely from Allah, through the Arch Angel Gabriel, who carried the message. See (S3:39).

¹¹ See the *Lexicon* attached to this Translation for *bashashara/youbashsharo/ mubasheron* = *بشرا يبشرا مبشرا*.

¹² The word "*ghola'men*" means (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/ slave.

his name (*is*) *Yahya* (*John*); not made [*We*] for him of before a *sa'meyyan* (*name-compeer/identical name*). سَمِيًّا ٧

8. Said [*he*]: [*O*], my Lord wherefrom¹³ (*to*) be for me a *gholamon* (*boy*), while my [*woman*] (i.e. wife) was *aa'geran* (*sterile/barren*)^w and *qad* (*already and affirmatively*) I attained of the agedness a terminus.¹⁴ قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ٨

9. Said [*he*] (*the angel*): like *tha'leka* (*afar-that-it/that*)^x said your^t Lord, he/it^{x15} (*is*) on Me easy while *qad* (*already and affirmatively*) I created you⁸ of before while not *tako*¹⁶ (*[you⁸] were*) a thing. قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ مِن قَبْلُ وَلَمْ تَكُ شَيْئًا ٩

10. Said [*he*]: [*O*], my Lord let-make for me an *Aya'tan*^w (*sign*); [*He*] said:¹⁷ your^t *Aya'ta*^w (= *Aya'tan*^w) (*is*) that not [*you*^s] talk to the mankind three nights (*while [you^s] are*) soundly¹⁸ (*normal*). قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا ١٠

11. So [*he*] exited on his people from the niche and [*revealed*]¹⁹ [*he*] to them that: *sabbe'ho*²⁰ (*let-say [you^s]: subhana Allah bukratan*²¹ (*at beginning of morning*) and *ashbeyyan*²² (*at beginning of night*). فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَن سَبِّحُوا بُكْرَةً وَعَشِيًّا ١١

12. O, *Yahya* (*John*): let-take [*you^s*] the book by strength;²³ and We gave him the rule²⁴ *ssabeyyan*²⁵ (*while being a child*). يَتَّخِذْ حِذْلَ الْكِتَابِ يَقُوْهُ وَأَتَيْنَاهُ الْحُكْمَ صَبِيًّا ١٢

13. And *hananan*²⁶ (*mercy/dignity/and prestige*) from *ladon*²⁷ (*directly and possessively from*) Us, and *zakatan*^{w28} (*he being blessed and praised by Allah*)^w and [*he*] [*was*] *taqeyya* (*he being reverential guarder against Allah's displeasure*). وَحَنَانًا مِّن لَّدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا ١٣

¹³ The word “أَنَّى” is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where.

¹⁴ The word “عَتِيًّا” in “عَتِيًّا” has five distinct meanings: (1) became arrogant, (2) recalcitrated, (3) strongly disobeyed, (4) intrepidly-corrupting, and (5) ended. In this case, “عَتِيًّا” = “وَكُلُّ شَيْءٍ قَدْ انْتَهَى فَقَدْ عَتَا” = “النهاية”، So, “عَتِيًّا” is *terminus*, i.e. to say reached *ungovernable state with respect to age*.

¹⁵ The pronoun “هُوَ” could stand for “the matter, the truth,” as *most likely* or it could refer to the “boy.”

¹⁶ *Tako*=*ta'kon*, shortened for *resoluteness and assertiveness*.

¹⁷ The saying is from Allah, by *inspiration*. See الطبري.

¹⁸ That is to say “talk not” while you are rather soundly (perfect), i.e. *adverbial*. See الدر المصون، لـ أحمد الحلب.

¹⁹ The word “أَوْحَى” denotes at least six diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a commanded). And “الوحي” is *fire or king*. See اللسان.

²⁰ The phrase “subhana Allah,” means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*.

²¹ The word “bukratan”= “بُكْرَةً” adjective noun meaning *beginning of the morning*.

²² The word “ashbeyya”= “عَشِيًّا,” adjective noun meaning *beginning of the night*.

²³ That is in seriousness.

²⁴ That is possession of sound understanding effecting just judgment all around.

²⁵ The word “sabeyya”= “صَبِيًّا” has several meanings: (1) from birth through two or three years of age, (2) from birth until the mustache is clearly apparent, (3) from birth until old age. See اللسان.

²⁶ The word “hananan”= “حَنَانًا” means: (1) mercy, (2) provision, (3) blessing, (4) awe, (5) dignity, and (6) prestige. See اللسان. Thus, *Yahya* (*John*) was give by Allah the *Judgment* (in the preceding *Ayah*) as well as all the aforesaid items (1) through (6) stated in this footnote.

²⁷ The word “لَدُنْ” is *closer* than “عِنْدَ” as you can say: “عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبِيضَتِكَ الْآنَ” thus, “لَدُنْ” which closer spatially and more specific. So, “directly and possessively from” (Us) seems to indicate such *closeness*. See اللسان.

²⁸ The word “زَكَاةً” here Allah has made him purified and blessed in all aspects. See القرطبي.

14. And *barran*²⁹ (he who is vastly and constantly dutiful) by his both begetters (parents) and not was [he] a *jabbaren* (vigorous compeller/ever contumacious stubborn) a'sseyan (iterative disobeyer). عَصِيًّا ١٤
15. And peace on him day [he] (had been) born and day [he] dies and day [he] (is to be) resurrected³⁰ bayyan (living/alive). وَسَلَّمْ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ١٥
16. And let-mention [you^s] in The Book: *Mariama* (Mary) *edh* (when/since) *intabathat* (had self secluded-she^y) from her family^w (to) an eastern place. وَأَذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّيَدَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ١٦
17. So *ittakbathat*³¹ (took-she^y and made) of beside/before them a veil;³² so We sent to her Our *Rooba* (Arch Angel Gabriel) so [he] resembled for her human *sanveyyan* (confirmed/arrant).³³ فَأَتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ١٧
18. Said she:^y verily I refuge by *Ar-Rahman* from you^g en (if) you^h were a *ta'qeyya* (a reverential guarder against Allah's displeasure). قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتُ نَفِيًّا ١٨
19. Said [he]: verily only I am your^y Lord's messenger to grant [I] for you^y *ghola'man*³⁴ (boy) *zakeyan* (he who is righteous and strives to purify/befit/suits himself and others). قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ١٩
20. Said she:^y wherefrom³⁵ (to) be for me a *gholamon* (boy) while not *yamsas* (touched/come-on to/had sexual relation with) me a human and not *ako*³⁶ (was [I]) a harlot. قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُفِّرًا ٢٠
21. Said [he]: like *tha'leka* (afar-that-it/)^x said your^y Lord he/it³⁷ (is) on Me easy, and to [We] make him an *Aya'tan*^w (miracle/sign/proof) for the mankind and a mercy^w from Us, and [was] a matter *maqdheyya*³⁸ (it is a matter: ordained/inevitably/fulfilled/coming to pass). قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَى هَيْنٍ وَلَنَجْعَلَ لَكَ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَقْضِيًّا ٢١
22. So conceived-she^y/bore-she^y him than *intabathat* (had self secluded-she^y) by him place *qasseyyan*³⁹ (far-off place). فَحَمَلَتْهُ فَانْتَبَدَتْ بِهِ مَكَانًا قَصِيًّا ٢٢

²⁹ The word "*barran*"= "بَرًّا" is masculine subjective noun meaning more than "بار," as "بَرًّا" means vastly and constantly dutiful one.

³⁰ The word "يُبْعَثُ" in "يُبْعَثُ" carries several meanings, among them: sent, arouse, resurrected, missioned, and prompted.

³¹ The word "اتَّخَذَتْ" from "الِاتَّخَاذُ" which is "اِفْتَعَالُ" for "الِاتَّخَاذُ," as stated in لسان العرب; therefore, "اتَّخَذَتْ" is always taking and presuming some-thing about at was taken. Thus, it is not just the mere taking.

³² The word "حِجَابٌ"= "veil," a means which provides an apparently respectable cover for private activities.

³³ The word "arrantly" for "سَوِيًّا" is adverbial because it is qualifying an indefinite noun "human"= "بَشَرًا". Clearly, "confirmed/arrant" means completely such, all-around perfect, as such a "messenger" is from Allah.

³⁴ The word "*ghola'man*" / "*ghola'mon*" means: (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/ slave.

³⁵ The word "أَنَّى" is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

³⁶ Tako=*ta'kon*, shortened for resoluteness and assertiveness

³⁷ The pronoun "هُوَ" could stand for "the matter, the truth," as most likely but it could refer to the "boy."

³⁸ The word "*maqdheyya*"= "مَقْضِيًّا" is an objective noun.

³⁹ The word "قَصِيًّا" means a considerably far, or far-off, not just simply far.

23. Then *ajaa'aba*⁴⁰ (*coerced her*), the childbirth-pang, to the date-palm^w trunk;⁴¹ said she:^y *yalayta* (*O, for a longing that*) I, died I before this and I was an oblivion *manseyya*⁴² (*that which had been forgotten/used menstrual pad*).
فَاجَاءَهَا الْمَخَاضُ إِلَى جَنْعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِثُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًا مَنَسِيًّا ﴿٢٣﴾
24. So [*he*] called her from under her: that [*let*]-not sadden you^y *qad* (*already and affirmatively*) made your^y Lord under you^d *sareyan*⁴³ (*the chosen/a rivulet*).
فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٤﴾
25. And let-shake you^y to you^d by the date-palm's^w trunk [*it*]⁴⁴ successively-drops⁴⁵ on you^d dates *janeyyan* (*fresh/ tender*).
وَهَزَىٰ إِلَيْكِ جَنْعُ النَّخْلَةِ سُقُوطَ عَلَيْكِ رُطَبًا جَنِيًّا ﴿٢٥﴾
26. So let-eat you^y and let-drink you^y and *qurrey*^{w46} (*let-cool your^y eye to be without tears [you^y]*)^w an eye;^w then if [*you^y*] assuredly see of the human an *ahadan*⁴⁷ (*lone-/any- one*) then let-say you:^y verily I, vowed I for *Ar-Rahmaney* a fast, so never [*I*] speak today (*to*) a human.
فَكُلِي وَأَشْرَبِي وَفَرِي عَيْنًا فِيمَا تَرْضَيْنَ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ﴿٢٦﴾
27. Then *atat*^w (*came/ came out*)^w by him (*to*) her people carrying^w him; said they:^z O, *Maraimo* (*Mary*) *laqad* (*verily, already and affirmatively*) came/committed-you^d a thing *fariyya*⁴⁸ (*a forged and a strange fabrication*).
فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَمْرُؤُكُمْ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا ﴿٢٧﴾
28. O, *Haroon's* (*Aaron's*) sister: neither [*was*] your^y father an *ill-em'ra'a*⁴⁹ (*mature/perfect manliness possessor*) and nor was your^y mother a harlot.
يَتَأَخَذَ هَرُونَ مَا كَانَ أَبُوكَ أَمْرًا سَوْءَ وَمَا كَانَتْ أُمُّكَ بَغِيًّا ﴿٢٨﴾
29. So pointed-she^y to him; said they:^z how (*can*) we talk (*to*) whom^p [*he*] [*was*] in the cradle, a child.
فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ﴿٢٩﴾
30. Said [*he*]: verily I am Allah's *abdo*⁵⁰ (*slave*); *aa'taney* (*[He] accorded*) me the book and [*He*] made me a prophet.
قَالَ إِنِّي عَبْدُ اللَّهِ ؕ آتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ﴿٣٠﴾

⁴⁰ The word “أجاء” means coerced, as “أجاءه الى الامر أي اضطره اليه,” that is coerced him to it. See اللسان.

⁴¹ Clearly a “date-palm trunk” is a date-palm-tree-trunk without a head or a stump.

⁴² “Manseyya”=“منسيا” is an objective noun, meaning that which had been forgotten/used menstrual pad. See اللسان

⁴³ Said Ibn Abbas may Allah be pleased with both, of him and his father, “سري” is rivulet. But also in Arabic “سري” = “الختار” i.e. the “chosen,” see اللسان.

⁴⁴ This is another *Ayah* (*marvel, sign, proof*) for her to *she* be able to “shake” an apparently “headless and without a stump” date-palm trunk and it churns for her “fresh ripe dates.”

⁴⁵ The word “تساقط” means successively dropping, not just simply drops or dropping.

⁴⁶ The expression “qurrey an eye”=“فري عيناً” is an Arabic tongue expression meaning: cool your eye, have it without tears in comfort and contentment, because it found what it exactly longed for.

⁴⁷ See the Lexicon attached to this Translation regarding “أحد.”

⁴⁸ The word “fariyya”=“فريه” means that thing which is forged and strange fabrication).

⁴⁹ See the Lexicon attached to this Translation for the differences between: the man = الرجل و the human = اللسان و the person = الشخص و the mar'o = المرء, being the mature/perfect manliness possessor. Although in English the word “one” seems to be an acceptable approximation for “المرء,” the Lexicon explains why we cannot use this seemingly acceptable way.

⁵⁰ The word “abdo” = “slave,” the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans. See the Lexicon attached to this Translation for an elaboration.

31. And [He] made me *mubarakan*⁵¹ (one who is blessed) wherever⁵² I was; and [He] enjoined me by⁵³ the Prayer^w and the Zakatey^{w54} (prescribed percentage of personal possessions)^w while/when^o I bided *hayyan*⁵⁵ (living/alive).
وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ
وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا
دُمْتُ حَيًّا ﴿٣١﴾
32. And *barran*⁵⁶ (he who is vastly and constantly being dutiful) by my begetter-mother⁵⁷ and not made me [He] *jabbaren* (vigorous compeller/ever contumacious stubborn) misfortunate.
وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا
شَقِيًّا ﴿٣٢﴾
33. And the peace (*is*) on me, day I (*had been*) born and day I die and day [I am] (*to be*) resurrected⁵⁸ *hayyan* (living/alive).
وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ
أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿٣٣﴾
34. *Tha'leka* (afar-that-it/that)^x (*is*) Esa (Jesus) Mariama's (Mary's) son, The Right's say^x (*that*) which^x (*is*) in it^x they^z dubitate.
ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ ۖ قَوْلَ
الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ﴿٣٤﴾
35. Not [was] for Allah to *yattakhetha*⁵⁹ (takes and makes) [He] of a child; *subhana*⁶⁰ (Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of) Him, *edha* (*when/whereas*) judged [He] a matter, then verily only [He] says for it:^{x61} let-be [*you*^s] so [*it*^x] is.
مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ
سُبْحَنَهُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ
لَهُ كُنْ فَيَكُونُ ﴿٣٥﴾
36. And verily Allah (*is*) my Lord and yourⁿ Lord; so let-worship Him you;^z this (*is*) *Sseratton* (road/way) straight.
وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَٰذَا
صِرَاطٌ مُسْتَقِيمٌ ﴿٣٦﴾
37. So differed the parties from among them; so *waylon*⁶² (lengthy: woe/bane/valley in Hell) for whom^r unbelieved they^z of a scene (*of*) a (lengthy: stay in a valley in Hell/bane/woe) great day.
فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ
لِّلَّذِينَ كَفَرُوا مِن مَّشْهَدِ يَوْمٍ عَظِيمٍ ﴿٣٧﴾

51 The word “mubarakan”= “مُبَارَكًا” is an objective masculine noun meaning: he who is blessed.

52 The particle “مَا” is “إِسْمٌ أَوْ أَدَاةُ شَرْطٍ” = conditional noun/particle= wherever. See إعراب القرآن، لمحمود صافي and الدر المصون، لـ أحمد الحلب.

53 That is to adhere to and maintain.

54 See the Lexicon attached to this Translation for what exactly is the Zakah and its implications.

55 That is as long as I continue living.

56 See footnote 29 above regarding “بَرًّا.”

57 The word “وَالِدَتِي” = my “begetter-mother” whereas “أُمِّي” = my “mother.”

58 See footnote 30 above regarding بَعَثَ.

59 The word “اتَّخَذَ” from “الِاتَّخَاذُ” which is “اِفْتَعَالٌ” for “الِاتَّخَاذُ,” as stated in لسان العرب; therefore, “اتَّخَذَ” is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

60 The word “subhanabo”= “سُبْحَانَهُ” has no English equivalent. The word is made up of two parts: “subhana” and the pronoun “bo”= “Him.” Wherever the word “subhana,” or its associates/inflections (such as “سُبْحَانَ” or “سُبْحَانُكَ”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness. So, we can render “subhana”= “سُبْحَانَ” concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him).

61 The letter “ل” in “لَهُ” is congruent or corresponding to “to.” See، مغني اللبيب for the twenty meanings of “ل.”

62 Waylon is an Arabic word that has three distinct meanings: (1) lengthy: woe, bane; (2) a valley in the Hell Fire with intense heat that it melts everything that comes into it; (3) ruin.

38. Let sound-off [you^s] by them and let-sight [you^s] through⁶³ day *ya'to*^x (*they^z appear before*)^x Us; but the *dha'lemoona* (*injustice-doers*) today (*are*) in a misguidance manifest.

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لَكِنِ
الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُّبِينٍ ﴿٣٨﴾

39. And let warn them [you^s] (*about*) The *Hasra'te*^{w64} (*ardent contrition*)^w Day, *edh* (*when/since*) the matter (*had been*) judged/finished⁶⁵ while they (*are*) in heedlessness^w while they believe not.

وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ
وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٣٩﴾

40. Verily We inherit the Earth^w and whom^a (*are*) on it;^w and to Us (*are to be*) returned they.^z

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا
يُرْجَعُونَ ﴿٤٠﴾

41. And let-mention [you^s] in The Book *Ebraheema* (*Abraham*); verily he [was] *Sseddeyqan*⁶⁶ (*he who is indeed steadfast affirmer and always practicer of the truth*) a prophet.

وَأَذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ
صِدِّيقًا نَبِيًّا ﴿٤١﴾

42. *Edb* (*when/since*) [*he*] said for his father: O, my father, wherefore [you^s] worship what [*he/it*^x] hears not and discerns [*he/it*^x] not and [*he/it*^x] enriches/suffices not *a'n* (*regarding*) you^g a thing.

إِذْ قَالَ لِأَبِيهِ يَأْتِبَتِ لِمَ تَعْبُدُ مَا لَا
يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٤٢﴾

43. O, my father: verily I *qad* (*already and affirmatively*) came (*to*) me of the knowledge what came not (*to*) you;^g so *ettabe'aney* (*let-closely-follow me* [you^s]), *abdey* (*[I] divinely-guide*) you^g *Sserattan* (*road/way*) even.

يَأْتِبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ
مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا
سَوِيًّا ﴿٤٣﴾

44. O, my father: let-not worship [you^s] the Satan; verily the Satan [was] for *Ar-Rahma'ne asseyyan* (*ever-disobeyer*).

يَأْتِبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ
الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٤٤﴾

45. O, my father: verily I fear/know⁶⁷ that touches-/betides you^g a torment from *Ar-Rahma'ne*, so [you^s] be for the Satan a *wa'leyan*⁶⁸ (*guardian/ally*).

يَأْتِبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ
مِّنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿٤٥﴾

46. Said [*he*]: are a wisher⁶⁹ you^s *a'n* (*off*) my *aaleha'ta* (*deities*), O, *Ebraheemo* (*Abraham*); *la'en* (*indeed if*) [you^s] desisted not,⁷⁰ surely *arjumo*⁷¹ (*[I] stone/ banish-*

قَالَ أَرَأَيْبُ أَنْتَ عَنْ ءَالِهَتِي
يَتَابِرْهُمْ لِيْن لَمْ تَنْتَهُ لَأَرْجُمَنَّكَ

⁶³ The expressions "sound off" and "sight through" are lofty and elegant Arabic tongue expressions to mean: how rather strong hearers and keen seers the one(s) in reference on the Day of Judgment.

⁶⁴ The word "Hasrata"="حسرة" is "أشد الندم", see التاج. Thus we qualify the word "contrition" by ardent to indicate such strength of contrition.

⁶⁵ That is in the sense of "a done deal."

⁶⁶ See the Lexicon to this Translation for this important word.

⁶⁷ Linguistically the word "خفت" carries dual meanings: (1) feared and (2) knew. Both meanings could apply.

⁶⁸ The word "وليا" has several meanings, among them: ally, friend. See اللسان.

⁶⁹ The word "wisher"="راغب" is rooted in the word "رغب". However, the word "رغب" assumes different meaning, depending on how it is prefixed by various prepositional articles. For example: "رغب" not prefixed by any article=wish, like. However, "رغب عن"=wisher off, shunner, or "رغب في"=likes, or "رغب إلى"=asked and beseeched, or "رغب ب"=prefers.

⁷⁰ See the Lexicon attached to this Translation regarding the effect of the particle "لم" which changes the present tense to a past tense.

- /curse) assuredly you;⁸ and let-forsake me [*you*^s] *ma'leyyan*⁷² (extendedly). وَأَهْجُرْنِي مَلِيًّا ٤٦
47. Said [*he*]: peace (*be*) on you;⁸ shall *astaghfero*⁷³ ([*I*] seek forgiveness) [*for*] you⁸ (*from*) my Lord; verily He [*was*] by me *hafeyya*⁷⁴ (bounteous and hospitable). قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا ٤٧
48. And I (*shall*) seclude (*myself from*) you^b and what you^z invoke of lesser than/without Allah and invoke [*I*] my Lord; *asa* (craving a deed beyond one's means/may) that not [*I*] be by invoking my Lord a misfortunate. وَأَعِزِّلْكُمْ وَمَا نَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا ٤٨
49. So *lamma* (*when/whence*) [*he*] secluded (*himself from*) them and what worship they^z of lesser than-/without Allah, We granted for him *Is-haqa* (Isaac) and *Ya'agooba* (Jacob); and each We made a prophet. فَلَمَّا أَغْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا جَعَلْنَا نَبِيًّا ٤٩
50. And We granted for them of Our mercy;^w and We made for them a truth's tongue,* *Aleyyan*⁷⁵ (of high status and credibility). وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ٥٠
51. And let-mention [*you*^s] in The Book *Mosa* (Moses); verily he [*was*] *mukhlasan*⁷⁶ (he who was selected and saved) and [*was*] a messenger-prophet. وَادْكُرْ فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا ٥١
52. And We called him from the *Ttoo're* (mount) the right/auspicious side;⁷⁷ and We neared him (*as*) a *najjeyyan* (secret-conferee). وَنَدَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا ٥٢
53. And We granted for him of Our mercy^w his brother *Haroona* (Aaron) a prophet. وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا ٥٣
54. And let-mention [*you*^s] in The Book *Ismaela* (Ishmael); verily he [*was*] *ssadiqa* (always-truth-enforcer) the promise; and [*was*] [*he*] a messenger-prophet. وَادْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا ٥٤
55. And [*he*] [*was*] commanding his family^w by the Prayer^w and the *Zakatey*^{w78} (prescribed percentage of وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ

⁷¹ The word “رَجَمَ” has several meanings: (1) stoned, i.e. struck with a stone, (2) cursed, (3) used abusive language of any kind, (4) left (someone) alone, i.e. left off, (5) banished, (6) surmised, (7) killed.

⁷² The word “مَلِيًّا” is an adverbial construct, see إعراب القرآن، لمحمود صافي، meaning: a long while, hence extendedly.

⁷³ The word “اسْتَغْفَرَ” = “أَطْلَبُ الْغُفْرَانَ” = “[*I*] seek forgiveness.” In English there is no seemly way to say: “اسْتَغْفَرَ” per se. So I settled for saying: “[*I*] seek forgiveness.”

⁷⁴ The word “حَفِيًّا” has at least three distinct meanings: (1) he who is very bounteous in hospitality towards another, (2) he who inquires deeply to be very profoundly familiar about some one, and (3) he who shows his great pleasure and approval towards some one. See اللسان.

* Truth's tongue= an Arabic tongue expression meaning: lofty/praiseworthy and righteous precedence.

⁷⁵ That is they have an excellent repute throughout all faiths, speaking ever highly of them.

⁷⁶ The word “mukhlaseen” is objective, masculine, plural noun meaning: they that were selected by Allah for purity of their genuine nature and thus were provide safety and security from any punishment.

⁷⁷ Commentators of The Qur'aan have more than a single meaning for the word “الْأَيْمَنِ” and the language supports such multiple meanings. Besides the “right side,” of *Mosa* (Moses) there is the “auspicious side”= the “blessed side”= the “good omen side.” Hence, the above rendition as: “the right/auspicious side.”

⁷⁸ See the Lexicon attached to this Translation for what exactly is the *Zakah* and its implications.

personal possessions);^w and [he] [was] *enda* (by munificence of, by Rule of) his Lord a *mardheyyan*⁷⁹ (he who is delighted because he delighted his Lord).

وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ﴿٥٥﴾

56. And let-mention [you^s] in The Book *Idreesa* (*Idris*); verily he [was] *sseddeyqan*⁸⁰ (he who readily believes or he who is indeed steadfast affirmer and ever truth practicer) a prophet.

وَأَذْكُرْ فِي الْكِتَابِ إِدْرِيْسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٥٦﴾

57. And We elevated him a place *Aleyyan* (high status)

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴿٥٧﴾

58. Those, whom^r *an'ama*⁸¹ (graced bounteously and ennoblingly the most desirable and delighting boons of) Allah on them of the prophets of Adam's progeny^{w82} and of whom^r carried We with *Noohen* (*Noah*) and of *Ebrabeema's* (*Abraham's*) progeny^w and *Israel's* and of whom^a We divinely-guided and *ejtaba* (favorably and directly selected) We; if (being/to be) recited on them *Ar-Rahman's Aya'te*^w (messages) they^z tumbled *sujjadan*⁸³ (kownowing they) and weepingly.

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَةِ إِبْرَاهِيمَ وَإِسْرَءِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا ﴿٥٨﴾

59. Then succeeded of after them successors (who^r had) wasted they^z the Prayer^w and *ettaba'ao* (closely-followed they^z) the desires;^w so will *yalgona* (meet they^z) a *ghayya*⁸⁴ (misguidance/straying because of fallacious belief resulting in disappointment)/*Styx* (river in Hell).

خَلَفَ مِنْ بَعدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسُوفَ يَلْقَوْنَ عَذَابًا ﴿٥٩﴾

60. Except whom^p [he] repented and [he] believed and [he] worked righteously, then those they^z enter the Paradise^w and not *youdhlamona*⁸⁵ (to be curtailed they^z) a thing.

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ﴿٦٠﴾

61. *Adnen's* (*Eden's*)⁸⁶ Paradise/Gardens^w that promised *Ar-Rahman* His *ebada* (worshippers/submitters/slaves) by the invisible; verily He, His promise [was] *ma'ateyyan*⁸⁷ (it assuredly always comes to pass).

جَنَّاتُ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا ﴿٦١﴾

⁷⁹ The word "*mardheyya*" = "مرضيا" is a masculine subjective/objective noun meaning: he who is delighted because he made his Lord delighted with him as he followed his Lord's prescriptions and proscriptions.

⁸⁰ The word "*seddeqan*" = "صديقا" is masculine noun meaning: he who readily believes or he who is indeed steadfast affirmers and ever practicer of the truth

⁸¹ See the *Lexicon* attached to this Translation for the word "أنعم."

⁸² The word "ذرية" linguistically has double meaning: (1) ancestry or (2) progeny. See *اللسان*. Clearly in this context progeny is what applies. Also the word progeny is both plural and singular or progenies; clearly here it is the descendants which are in reference.

⁸³ The word "سجدا" = "*sujjadan*" is an adverbial construct and "بكيا" is "عظفا عليه" = "copulative, on it," hence "weepingly." In other words showing how they were? They were: "سجدا" = "*sujjadan*" and "بكيا" = "weepingly." See *إعراب القرآن*, لمحمود صافي.

⁸⁴ The word "الغي" = "الغى عنه خيبة" = "الضلال المبني على اعتقاد فاسد نتج عنه خيبة," that is the misguidance/straying because of a fallacious belief resulting in a disappointment. See *اللسان والراغب*.

⁸⁵ The word "يظلمون" has myriads of meanings, among them: curtailed or diminished, as in this *Ayah*.

⁸⁶ The word "عدن" is unlike the Biblical concept of being the garden of first home of Adam and Eve. But the "عدن" is center of Paradise. According to Abdullah Ibn Omar, "عدن" is a palace in Paradise enters it but a prophet, seddique, or martyr.

⁸⁷ The word "*ma'ateyya*" = "ماتيا," masculine objective noun, meaning: surely comes to pass.

62. Not hear they^z in it^w a frivolity, except peace; and for them their *rez'qo*^x (provision/victuals for sustenance)^x in it^w *bukratan* (at beginning of morning) and *asheyya* (at beginning of night).
لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا ﴿١٢﴾
63. *Telka*^w (*she-that-afar-it*^w/those^w) (*is*) the Paradise^w which^u We bequeath, of Our *eba'de* (worshippers-/submitters/slaves) whom^p [was] *taqeyya*⁸⁸ (he who is reverential guarder against Allah's displeasure).
تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا ﴿١٣﴾
64. And not *natanazzal*o ([we] iteratively descend) except by your^t Lord's command; for Him what (*is*) between our hands^{w89} and what (*is of*) our behind and what (*is*) between *tha'leka* (afar-that-it/that)^x; and not [was] your^t Lord *na'seyyan*⁹⁰ (having disremembrance-infinity).
وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا ﴿١٤﴾
65. The Heavens^w and the Earth's^w Lord and what (*are*) between [them] both. So let-worship Him [you^s] and *isstabilir* (let-acquire⁹¹ [you^s]) patience for His *ebada'te* (worship/servility-to-Him); do [you^s] know for Him a *sa'meyyan* (name-compeer/ name-identical/ similar).
رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴿١٥﴾
66. And says the mankind: if whenever⁹² I died surely will *okbrajo* ([I] be emerged/produced) *hayyan* (living/alive).
وَيَقُولُ الْإِنْسَنُ أَإِذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ حَيًّا ﴿١٦﴾
67. Does not remember the mankind (*that*) surely We created him of before, while not was [he] a thing.
أَوَلَا يَذْكُرُ الْإِنْسَنُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلٍ وَلَمْ يَكْ شَيْئًا ﴿١٧﴾
68. So by your^t Lord: verily [We] assuredly⁹³ throng them and the Satans; afterwards surely *nahdhoranna* (We assuredly predeterminedly vis-à-vis time and place present) them around Hell^w kneelingly.
فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿١٨﴾
69. Afterwards surely assuredly⁹⁴ [We] wrest of each sect^w/faction^{w95} which (*is of*) them harder on *Ar-Rahma'ne* a recalcitrance.
ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَهْمًا أَشَدُّ عَلَى الرَّحْمَنِ عُنِيًّا ﴿١٩﴾

⁸⁸ The word "*taqeyya*" = "تَقِيًّا" is a masculine noun meaning: he who is guarder against Allah's displeasure by adhering to His criteria of prescriptions and proscriptions.

⁸⁹ The expression: "between our hands" is an Arabic tongue expression meaning a head of us, or in front of us.

⁹⁰ The word "*na'seyyan*" = "نَسِيًّا" is masculine infinitive noun denoting intensity with several meanings, among them: (1) "repetitive forgetter," (2) the infinitive noun of the word *disremember*. Clearly, (1) is inapplicable. With respect to (2), in Arabic when the infinitive nouns are used they are to absolutely intensify the action of their respective verbs. Thus, in this case there is negation of the infinitive noun of the verb, i.e. the concept of *disremember with-regard to Allah* is null and non-existent. Clearly, in the case of Allah absolutely not fit for Him to forget, small or big, in any way, form, shape or degree. Exalted He is far above any forgetting associated to Him in any sense. However, "forget" in the sense intendedly not to pay attention that is correct. As Allah's ire some time is expressed by not paying attention to whomever He ired against- may Allah preclude us from such a condition.

⁹¹ The word "*isstabilir*" means acquirer patience or he who was being tested for his patience or acquiring it.

⁹² The particle "مَا" is "إِسْمٌ أَوْ آدَاءٌ شَرْطٌ" = conditional noun/particle = whenever.

⁹³ The "ل" in "لَنَحْشُرَنَّهُمْ" and "لَنُحْضِرَنَّهُمْ" are juratory- "ل" = "الْقَسَمُ" amounting to = "التأكيد", i.e. affirmation, expressed here by "assuredly".

⁹⁴ Ibid, only for "لَنَنْزِعَنَّ".

⁹⁵ The word "*shie'a*" = "شِيعَةٍ" = "sect/faction" in the sense of a party whose members mutual follow and succor each other.

70. Afterwards assuredly⁹⁶ We (are) knowinger by whom^r they (are) worthier by it^w *sselleyya*⁹⁷ (broiling/ burning).
 ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أُولَىٰ بِهَا صِلَىٰ ۖ
71. And *en* (not) of you^b except *wa'redo* (incomer/ arriver to) it;^{w98} (that) [was] on your^t Lord an imperativeness *maqdhe-yya*⁹⁹ (it is a matter: ordained/ inevitably fulfilled- / coming to pass).
 وَإِنْ مِّنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ۖ
72. Afterwards *nonajjey* ([We] iteratively deliver) whom^r *ettaqaw* (they^r reverentially guarded not to displease Allah) and [We] let the *dha'lemeena*¹⁰⁰ (injustice-doers) in it^w (set) kneelingly.
 ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا ۖ
73. And if (to be/ being) recited on them Our evident^w *Aya'te*^w (Qur'aanic statements) said who^r unbelieved they^z for whom^r believed they:^z which (of) the twain parties *kbayron* (choicer/ superior/ worthier) a residence and *absa'no*¹⁰¹ (perfecter and beautifuler) a club-fellowship.¹⁰²
 وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدِيًّا ۖ
74. And how-many¹⁰³ We perished before them of a generation, they (were) *absa'no*¹⁰⁴ (perfecter and beautifuler) a furnishings and a *re'ayaan* (beautiful appearance).
 وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ أَحْسَنُ أَثْنًا وَرَدًّا ۖ
75. Let-say [you]: whoever [he] [was] in the misguidance-she^y then let extend to him *Ar-Rahma'no* an extension, until *edha* (when/ whereas) saw they^z what they^z (were being) promised: either the torment^x or The Hour;^w then they^z shall know who^p he (is in) an eviler place and a weaker soldiers.
 قُلْ مَن كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا أَعْدَابٌ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَن هُوَ شَرٌّ مَّكَانًا وَأَضْعَفُ جُندًا ۖ
76. And augments Allah whom^r *ibtadaw* (they^r became divinely-guided), a *huda* (divine-guidance) and the *ba'qeya'te*^w (ever endurers)^{w105} the righteous^w (are) *kbayron* (choicer- / superior/ worthier) *enda* (by munificence of/ by Rule of) your^t Lord a reward and *kbayron maraddan* (forthwith-return).
 وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَاقِيَتُ الصَّالِحَتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَّرَدًّا ۖ
77. Have then seen you^h whom^a [he] unbelieved by Our *Aya'te*^w (Qur'aanic statements), and said [he]: surely (shall be) assuredly¹⁰⁶ given [I] a possession and children.
 أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا ۗ

⁹⁶ See footnote 93 above, only here for "النحن".

⁹⁷ The word "صليًا" transliterated "sselleyya" here for lack of a properly corresponding word in English, means broil / burn, as if the entire body is immersed in the intensely heated Fire.

⁹⁸ That is to the Hellfire. Note "comer" to it does not necessarily mean entering into it, like he who comes to water well.

⁹⁹ The word "maqdheyya" = "مقضيًا" is an objective noun.

¹⁰⁰ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See the Lexicon attached to this Translation.

¹⁰¹ There is no English word for أحسن = *absane*. Both words perfecter and beautifuler are in their adjective sense.

¹⁰² The word "النادي أو المندى" means the club or the fellow in societal club = "النادي أو المندى."

¹⁰³ The word "كم" is an interrogative exclamatory particle, meaning: "how-many," "how-much," "how-long."

¹⁰⁴ See footnote 101 above regarding أحسن.

¹⁰⁵ See the Lexicon attached to this Translation for these two important words. The "baqeyat" = "الباقيات" = plural feminine subjective noun, those that are ever endurers-ever-good she-ones, such as good deeds: e.g. prayers, fasting, Hajj, charities, mentioning of Allah and His various all around most beautiful attributive names and His various favors, etc.

¹⁰⁶ The "ل" in "لأوتين" is a juratory-"ل" = "القسم" amounting to = "التأكيد," i.e. affirmation, expressed by "assuredly".

78. Has [he] overviewed the invisible or *ittakhatha*¹⁰⁷ ([he] took and made) *enda* (by munificence of/ by Rule of) *Ar-Rahma'ne* a covenant. أَطْلَعَ الْغَيْبَ أَمْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٧٨﴾
79. Not-at-all,¹⁰⁸ [We] shall write what [he] says and [We] extend for him of the torment an extension. كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنْ الْعَذَابِ مَدًّا ﴿٧٩﴾
80. And [We] inherit him what¹⁰⁹ says [he], and *ya'atee*^x ([he] obediently comes)^x (to) us individually (i.e. singly). وَنَرِثُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٨٠﴾
81. And *ittakhatho*¹¹⁰ (they^z took and made) of lesser than/without Allah *aalehatan* (deities) to be for them a prestige. وَاتَّخَذُوا مِنْ دُونِ اللَّهِ لِيَكُونُوا لَهُمْ عِزًّا ﴿٨١﴾
82. Not at all;¹¹¹ shall unbelieve-they,¹¹² by their *ebada'te* (worship/ servility-to-Him) and (shall) be they^z on them opponents.¹¹³ كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨٢﴾
83. Have not seen [you^s] (that) surely We sent the Satans over the unbelievers (to) incite them *azzan*¹¹⁴ (intense incitement). أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤْزُهُمْ أَزًّا ﴿٨٣﴾
84. So let-not hasten [you^s] on them; verily only [We] enumerate for them *addan*¹¹⁵ (sure enumeration). فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ﴿٨٤﴾
85. Day [We] throng the *muttaqeena* (the reverential guards against Allah's displeasure) to *Ar-Rahma'ne* (in) a delegation.¹¹⁶ يَوْمَ نَخْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا ﴿٨٥﴾
86. And [We] drive the criminals to Hell^w (as) *werdan*¹¹⁷ (flocked-incomers/ arrivers). وَنَسُوفُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرْدًا ﴿٨٦﴾
87. Not possess they^z the intercession^w except whom^p *ittakhatha* ([he] took and made) *enda* (by munificence of/ by Rule of) *Ar-Rahma'ne* a covenant. لَا يَمْلِكُونَ الشَّفْعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٨٧﴾
88. And said they:^z *ittakhatha*¹¹⁸ (took and made) *Ar-Rahma'no* a child. وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ﴿٨٨﴾

¹⁰⁷ The word "اتَّخَذَ" from "الِاتَّخَاذَ" which is "إِفْتَعَالٌ" for "الِاتَّخَاذَ" as stated in لسان العرب; therefore, "اتَّخَذَ" is always taking and making/ presuming some thing of what was taken. Thus, it is not just the mere taking.

¹⁰⁸ The word "كَلَّا" is an article of negation particularized for deterrence and prevention.

¹⁰⁹ And what he says is that he has possession and children. Eventually his possession and children will revert to Allah, and he, himself will come lonely to Allah. Others say: his possessions and children will be bequeathed to others and he comes lonely to Allah. Both meanings could be valid.

¹¹⁰ See footnote 107 above regarding "اتَّخَذَ".

¹¹¹ See footnote 108 above regarding "كَلَّا".

¹¹² That is they shall deny.

¹¹³ The word "ضِدًّا" is a plural in the form of a singular, according to: إعراب القرآن، تصنيف محمود صافي.

¹¹⁴ The word "أَزًّا" is in the infinitive noun meaning intensiveness of the noun.

¹¹⁵ The word enumeration="عَدًا" is an infinitive noun, meaning intensified. Hence, sure here is to modify "enumeration" in order to intensify it, i.e. their days are numbered.

¹¹⁶ In "delegation" by way of demonstrating hospitality to them.

¹¹⁷ The word "وَرْدًا" is an infinitive noun, meaning intensified. Hence, surely is to intensify "وَرْدًا" and "flocked-arrivers" to signify its nature. This is especially to contrast it with the concept of "delegation" for showing hospitality in the Ayah above it.

¹¹⁸ The word "اتَّخَذَ" from "الِاتَّخَاذَ" which is "إِفْتَعَالٌ" for "الِاتَّخَاذَ" as stated in لسان العرب; therefore, "اتَّخَذَ" is always taking and making some thing of what was taken. Thus, it is not just the mere taking.

89. *Laqad* (verily, already and affirmatively) came/advanced you^c a thing^x edda¹¹⁹ (blasphemous vice beyond bounds). لَقَدْ جِئْتُمْ شَيْئًا إِذَا ١٩
90. Almost the Heavens^w fissure^{y120} from it^x and the Earth^w cleaves/halves, and the mountains tumble baddan¹²¹ (in a noisy ruin). تَكَادُ السَّمَوَاتُ يَنْفَطِرُنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا ٢٠
91. That claimed they^z for *Ar-Rahma'ne* a child. أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ٢١
92. And (it^x is) not befitting/meet for *Ar-Rahma'ne* to yattakhe-tha¹²² ([He] takes and makes) a child. وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ٢٢
93. *En* (not) all who^a (are) in the Heavens^w and the Earth^w except aa'tee^x ([he] obediently coming to)^x *Ar-Rahma'ne* (as) an abdan¹²³ (submitter/slave). إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتِيَ الرَّحْمَنِ عَبْدًا ٢٣
94. *Laqad* (verily, already and affirmatively) abssa¹²⁴ (comprehensively reckoned) them [He] and [He] counted them addan¹²⁵ (absolute-count). لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا ٢٤
95. And each (of) them, (is) aa'tee ([he] obediently coming to)^x Him, The *Qeyamater's*^w (Judgment's) Day^x singly. وَكُلُّهُمْ عَاتِيهِ يَوْمَ الْقِيَمَةِ فَرْدًا ٢٥
96. Verily who^r believed they^z and worked the righteous-works^w shall make *Ar-Rahma'no* for them woddan¹²⁶ (sure fondness). إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ٢٦
97. So verily only We eased it^x by your^t tongue¹²⁷ to tobashshara¹²⁸ ([you^s] tell pleasant tidings) by it^x the muttaqeena (reverential guarders against Allah's displeasure) and warn [you^s] by it^x a people luddan (most-contentious vis-à-vis the right). فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لُدًّا ٢٧
98. And how-many¹²⁹ We perished before them of a generation; do [you^s] sense of them of an ahaden (a lone/any-one) or hear [you^s] for them a rekeza (underground faint sound). وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هَلْ تُحِسُّ مِنْهُمْ مِنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا ٢٨

¹¹⁹ The word "edda" = "إِذَا" means that which is excessively blasphemous and atrocious vice that it is beyond bounds.

¹²⁰ The word "Heavens" is a feminine gender in Arabic, so "يَنْفَطِرُنَ" = "fissure" feminizing the verb.

¹²¹ The word "هَذَا" means to suddenly fall in noisy ruin.

¹²² See footnote 118 regarding "يَتَّخِذُ".

¹²³ The word "abdan" = "slave," the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans. See the Lexicon attached to this Translation for an elaboration.

¹²⁴ The word "أَحْصَى" is comprehensively reckoned, i.e. accounted for from all aspects, not the simple enumeration. See البصائر.

¹²⁵ The word "عَدًّا" is an infinitive noun, meaning intensified. So, absolute here is to modify "count" in order to intensify it.

¹²⁶ The word "وَدًّا" is an infinitive noun, meaning intensified. Hence, sure here is to modify "fondness" in order to intensify it, but especially that it is directly from Ar-Rahman, so it is definitely so.

¹²⁷ This addressing the Prophet (SAWS), who is purely Arab. See the Lexicon attached to this Translation for the meaning and implications of this concept of "your tongue," or more explicitly as in (S46: 12).

¹²⁸ See the Lexicon attached to this Translation for bashashara/youbashsharo/mubasherun = بَشِّرًا يَبْشُرُ مُبَشِّرًا.

¹²⁹ The word "كَمْ" is an interrogative exclamatory particle, meaning: "how-many," "how-much," "how-long." +

آياتها
135
Ayahسُورَةُ طه
(Surato Taha)ترتيبها
20
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. *Taha*.¹ طه
2. Not We descended on you^g The Qur'aan^x to [you^s] (have) misfortune.² مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ
3. Except a reminder^{w3} for whomever *yakhsha* ([he] reverentially-fears). إِلَّا نَذْكُرُهُ لِمَنْ يَخْشَىٰ
4. A descending⁴ from Who^p [He] created the Earth^w and the Heavens^w the highs. تَنْزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَوَاتِ الْعُلَىٰ
5. *Ar-Rahma'no* on The *Arshe*⁵ (Throne of Kingship) *istawa*⁶ ([He] set Himself). الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَىٰ
6. For Him what (are) in the Heavens^w and what (are) in the Earth^w and what (are) between [them] both and what (are) under the *thara*⁷ (moistened-soil). لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَىٰ
7. And *en* (if) [you^s] louden by the say then verily He knows the secret and *akhfa*⁸ (more hidden). وَإِنْ يَجْهَر بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَىٰ
8. Allah, no an *elaha* (a deity) except Him; for Him (are) the names the *busna*^w (ultimate-around-most-beautiful).^w اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ
9. And has *ataka* (happed to you^g) *Mosa's* (Moses') discourse. وَهَلْ أَتَاكَ حَدِيثُ مُوسَىٰ
10. *Edb* (when/ since) [he] saw a fire;^w then said [he] to his family:^w *emkotho* (let-you^z stay/ tarry); verily I sensed-/perceived a fire;^w *la'alla* (craving currently unavailable deed that/ perhaps) *aa'tee* ([I] bring to) you^b of it^w by a brand or [I] find on the fire^w a *huda* (divine-guidance).^x إِذْ رَأَىٰ نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُمْ مِنْهَا بِقَسِيرٍ أَوْ أَجِدُ عَلَى النَّارِ هُدًى

¹ See the *Lexicon* attached to this *Translation* for commentary.

² Here again, in English there is no way to directly say “تَشْقَى” per se; as there is no verb for misfortune or its synonyms or words that carry its meaning. So we resort to indirect ways to convey the idea, hence: “receive misfortune” which is a noun prefixed by a verb rendering the action of this noun.

³ The word “التذكُّرَةُ” means that which reminds or by which one is reminded. See البصائر. And the word “التذكُّرَةُ” = reminder is a feminine gender, hence “w” is superscripted to it.

⁴ The word “تنزيل” has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array. See التاج.

⁵ See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word.

⁶ The word “istawa” has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that in the case of Allah, the “how” did He “istawa” is not knowable, because there is nothing to compare Allah with to know the “how” of His action.

⁷ The word “الثرى” is moistened soil. Hence, it is “الثرى” and not “التراب”=sand and dust.

⁸ In English I know of no superlatives for “hide” per se. So we transliterate and parenthetically explain.

11. Then *lamma* (when/whence) *ataba* ([he] came to it^w) [he] (had been) called: O, Mosa (Moses). ﴿فَلَمَّا أَتَاهَا نُودِيَ يَمْؤُوسَىٰ﴾
12. Verily I, I am your^t Lord; so *ekbla'a*⁹ (easily-take off) your^t shoes; verily you^g (are) by the valley the holy *Ttowa*.¹⁰ ﴿إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى﴾
13. And I chose you;^g so *ista'me'a* (affirmably listen [you^s]) for what (is being) revealed.¹¹ ﴿وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ﴾
14. Verily I, I am Allah; no an *elaha* (a deity) except Me; so let [you^s] worship Me; and *a'qem*¹² (let-[you^s] up-to-fulfill the prescribed obligations of) the Prayer^w for My *theke're* (remembrance). ﴿إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي﴾
15. Verily The Hour^w (is) *aa'teeyaton* (approaching);^{w13} *akado* ([I] almost/ nearly) manifest/conceal¹⁴ it^w to be requited every a self^w by what [it^w] endeavors¹⁵ (for). ﴿إِنَّ السَّاعَةَ ءَاتِيَةٌ أَكَادُ أُخْفِيهَا لِيُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ﴾
16. So let not assuredly repel you^g *a'n* (off) it^w who^p [he] believes not by it;^w and *ettaba'a* ([he] closely-followed) his *hawa* (tendentious liking), then die-out¹⁶ [you^s]. ﴿فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَىٰ﴾
17. And what (is) *telka*^w (she-that-afar-it/it^w/that)^w by your^t *yameene* (right-hand), O, Mosa (Moses). ﴿وَمَا تِلْكَ يَمِينُكَ يَمْؤُوسَىٰ﴾
18. Said [he]: she/it^w is my staff;^w [I] lean on it;^w and *aboshsho*¹⁷ (I pull tree branches/so leaves fall) by it^w over my sheep; and for me in [it^w] other motives. ﴿قَالَ هِيَ عَصَايَ أَتَوَكَّؤُا عَلَيْهَا وَاهْتَسُّ بِهَا عَلَيَّ غَنَمِي وَلِي فِيهَا مَنَازِبُ أُخْرَىٰ﴾
19. Said [He]: throw it^w O, Mosa (Moses). ﴿قَالَ أَلْقِهَا يَمْؤُوسَىٰ﴾
20. So [he] threw it;^w then *edha* (suddenly/whereas) [she] (is): a snake *tas'aa*¹⁸ (energetically running). ﴿فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَىٰ﴾
21. Said [He]: let-take it^w [you^s] and let-not fear [you^s]; [We] shall return it^w to its^w *serata* (state^w) the former.^w ﴿قَالَ خُذْهَا وَلَا تَخَفْ سَتُعِيدُهَا سِيرَتَهَا الْأُولَىٰ﴾

⁹ The word “خلع” in “اخلع” = “نزع,” however “نزع” means took-off quickly while “خلع” means took off easily, in other words: take your time and “easily take-off your shoes.” See الهادي.

¹⁰ That is “Towa” is the name of the holy valley.

¹¹ The word “أوحى” in “يوحى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And “الوحي” is fire or king. See اللسان.

¹² That is you^s must uphold/sustain/maintain all the prescribe obligations of the Prayer.

¹³ In Arabic “Hour” is a singular feminine, thus the pronoun referring to it is “ة,” so, it's superscripted by^w.

¹⁴ The word “اخفى” in “أخفيها” carries paradoxical meanings: manifest or conceal. See التفاسير والهدى.

¹⁵ The word “سعى” has several meanings, depending on the context: (1) “بمعنى عدا دون الشد” i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) “بمعنى مشى أو مضى” i.e. treaded = walk on, over, or along; (3) “عمل باجتهاد” = endeavored, i.e. he made conscientious or concerted effort toward an end, as in this context; (4) “بمعنى قصد” intentionally treaded. When “سعى” in the sense of “striding” it is made transitive by “إلى” and when it is in the sense of “work” then it is made transitive by “الام.” See اللسان, and الصائر.

¹⁶ The word “تردى” means to die out, cease living completely.

¹⁷ The word “أهش” has several meanings, among them: pulling the tree branches to make leaves fall and thus produce fodder for the sheep. See التاج.

¹⁸ See footnote 15 above regarding يسعى.

22. And let-draw [*you*^s] your^t hand^w to your^t wing¹⁹ (*armpit/upper arm/side*) [*it*^w] egresses white of other than an ill, *Aya'tan*^w (*miracle/sign*)^w another.^w وَأَصْمَمَ يَدَكَ إِلَى جَنَاحِكَ تَخْرُجُ بَيْضَاءَ مِنْ غَيْرِ سَوَاءٍ ءَايَةً أُخْرَى ﴿٢٢﴾
23. To [*We*] show you^g of Our *Aya'te*^w (*miracles/signs-/proofs*) the *kubra*²⁰ (*she-biggest*). لِيُرِيَكَ مِنْ ءَايَاتِنَا الْكُبْرَى ﴿٢٣﴾
24. Let-go [*you*^s] to Pharaoh; verily he tyrannized. أَذْهَبَ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ﴿٢٤﴾
25. Said [*he*]: my Lord, *esbrab*²¹ (*let-[You^s]: delightedly open*) for me my [*chest*]. قَالَ رَبِّ اشرحْ لِي صَدْرِي ﴿٢٥﴾
26. And let facilitate [*You*^s] my matter. وَيَسِّرْ لِي أَمْرِي ﴿٢٦﴾
27. And let-untie [*You*^s] a tie of my tongue. وَأَحْلِلْ عُقْدَةً مِنْ لِسَانِي ﴿٢٧﴾
28. (*So that*) they^z understand my say. يَفْقَهُوا قَوْلِي ﴿٢٨﴾
29. And let-make [*You*^s] for me a minister of my folk.^w وَاجْعَلْ لِي وَزِيرًا مِّنْ أَهْلِي ﴿٢٩﴾
30. *Haroon* (*Aaron*) my brother. هَارُونَ أَخِي ﴿٣٠﴾
31. Let-harden²² [*You*^s] by him my stamina. أَشْدُدْ بِهِ أَزْرِي ﴿٣١﴾
32. And let-partner²³ him [*You*^s] in my matter. وَأَشْرِكْهُ فِي أَمْرِي ﴿٣٢﴾
33. So-that *nosabbeho*²⁴ (*[we] say: subhana Allah*) (*to*) You^g multitudinously. كَىٰ نُسَبِّحَكَ كَثِيرًا ﴿٣٣﴾
34. And [*we*] remember You^g multitudinously. وَنَذْكُرَكَ كَثِيرًا ﴿٣٤﴾
35. Verily You,^g You^g were, by us *Basseeran* (*keenly: Seer-/Omniscient*). إِنَّكَ كُنْتَ بِنَا بَصِيرًا ﴿٣٥﴾
36. Said [*He*]: *qad* (*already and affirmatively*) *oteyta* (*had been accorded/given you^g*) your^t quest, O, *Mosa* (*Moses*). قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَمُوسَىٰ ﴿٣٦﴾
37. And *laqad* (*verily, already and affirmatively*) surely *manand*²⁵ (*We had graced Our boon^w*) on you^g [*once^w* another^w].²⁶ وَلَقَدْ مَنَّا عَلَىٰكَ مَرَّةً أُخْرَىٰ ﴿٣٧﴾
38. *Edb* (*when/since*) We [*revealed*]²⁷ to your^t mother what (*could be*) revealed/revealable.²⁸ إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ ﴿٣٨﴾

¹⁹ The word “جناح” = “wing” has several meanings (*armpit, upper arm, side*) any one or all could be applicable.

²⁰ The word “الكبرى” is the feminine of “الأكبر” = “the biggest,” See الهادي.

²¹ The expression “إشرح صدره” is an Arabic tongue expression meaning his chest became: delightedly opened. So, in this great *Ayah*, the expression “رب اشرح لي صدري,” translated as “my Lord: let [*You^s*] delightedly open my chest,” and Allah knows best, may Allah make me contented.

²² The word “أشدد” is “فعل أمر فاعله أنت,” i.e. a command verb and its subjective noun is “You.” See إعراب القرآن لـ محمود صافي.

²³ Ibid, only regarding “أشدد.”

²⁴ The phrase “subhana Allah,” means: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.

²⁵ The word “مَن” means “نعمه ينعمها.” That a “boon He graces it.”

²⁶ The word “مرة,” translated as “she-once,” because “مرة” is a feminine noun, and since “another” is an adjective qualifying “مرة” therefore it must likewise be feminized too. So, we have “she-once she-another.”

²⁷ See footnote 11 above regarding revealed.

²⁸ Ibid.

39. That let-throw him [*you*^y] in the Ark then let-throw [him]²⁹ [*you*^y] in the *yamme* (deep and extended body of salty or sweet water); then let-throw [him] the *yammo* (=yamme) by the bank, (*there*) takes [him] a foe³⁰ for Me, and a foe for him; and I cast on you^g a fondness^w from Me; and to *tossna'a*³¹ (*[you*^s] be masterly-/proficiently and perfectly reared up) on My Eye.³² أَنْ أَقْدِفِيهِ فِي التَّابُوتِ فَأَقْدِفِيهِ فِي الْيَمِّ فَلْيَلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِي وَعَدُوٌّ لَهُ، وَالْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِنُصْنَعَ عَلَى عَيْنِي ﴿٣٩﴾
40. *Edb* (when/while) your^t sister walks then says [*she*]: shall [I] lead you^b on (*to*) whom^a [*he*] sponsors³³ him; then We returned you^g to your^t mother, so-that her eye^w *taqarra*^{w34} (cools)^w and not saddens [*she*]; and you^g killed a self^w then *najjaynaka* (repetitively delivered you^g We) from the afflicter and We essayed you^g *fotonan* (absolute-essay); then waited you^h years^w in *Madyan's* folks;^w after-wards you^h came on a fate³⁵ إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ، فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَفَنَلَّتْ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَنَّكَ فَتَوَلَّىٰ فَلَيْتَ سَيِّئِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَمْوَسَّىٰ ﴿٤٠﴾
41. And I *isstana'ato*³⁶ (I chose and especially-perfectly reformed) you^g for Myself. وَأَصْطَنَعْتُكَ لِنَفْسِي ﴿٤١﴾
42. Let-go [*you*^s], you^s and your^t brother by My *Aya'te*^w (miracles/signs/proofs) and let-not *ta'neya*³⁷ (you both wither/attenuate/abate) in My *thekre* (remembrance). أَذْهَبَ أَنتَ وَأُخُوكَ يُثَارِقُنِي وَلَا يُنَيَّا فِي ذِكْرِي ﴿٤٢﴾
43. Let-go you both to Pharaoh, verily he tyrannized. أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٤٣﴾
44. Then let-say you-both for him a soft say; *la'alla* (craving currently unavailable deed that/perhaps) him reminisces or *yakhsba* ([*he*] reverentially-fears). فَقُولَا لَهُ، قَوْلًا لِّئَلَّا يَعْلَهُ، يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾
45. Said both: O, our Lord, verily we fear that [*he*] rails³⁸ on us or that [*he*] tyrannizes. قَالَا رَبَّنَا إِنَّا نَتَخَفُ أَنْ يَفْطُرَ عَلَيْنَا أَوْ أَنْ يَطْغَىٰ ﴿٤٥﴾

²⁹ The pronoun “هـ” in this “فأقْدِفِيهِ” could refer to the *Moses* or to the *ark*, as the *ark*, in Arabic, is a *masculine* gender in the *singular*. Hence [him] in the translation as above.

³⁰ The word “عَدُوٌّ” in Arabic is used for: (1) *singular* and (2) *plural* as well as (3) “*multitudinous foe*,” see **اللسان الهادي**.

³¹ The word “نُصْنَعُ” is rooted in the verb “صنَعُ,” which means (1) *carefully* chose, or (2) *carefully* crafted or (3) to approach perfection in making of (anything) or rearing up of any human or animal.

³² Note here that addressing *Moses* (peace be on him) Allah says: “On My eye.” While addressing *Mohammad* (SAWS) in *Surat at-Toor*, Allah says: “So, verily you ^g (are) by Our eyes.” (52: 48). What a great honor for our Prophet *Mohammad* (SAWS).

³³ The word “يَكْفُلُهُ” means to *sponsor*: for his *rearing and taking full responsibility for all his needs*.

³⁴ The word: “*qarra*”=“*قَرَّ*”= *cooled*. And the “*cooling of the eye*” means: the eye’s tears have “*cooled*,” and *ceased to flow and became quiet and still*, rejoicing for what it saw. In other word: became happy.

³⁵ The word “*qadaren*”=“*قَدَر*” has several meanings: (1) a *status of a decreed task upon you*; (2) that which is appointed by Allah; (3) *exalting the Lord*; (4) as *possessing a marked capability to do a task*.

³⁶ The word “*isttana'atooka*”=“*أَصْطَنَعْتُكَ*” means I *especially chose you* and *reformed you* for a *particular purpose*.

³⁷ The word “*تنيا*” rooted in “*ونى*” = *literally* means: *weakened/distant*. But, Ibn Abbas (ترجمان القرآن) = “*explainer of The Qur'aan*” said: “*تنيا*”= “*both weaken*.” And *Qatadah*, another Companion, said: “*تنيا*”= “*both abate*.”

³⁸ That is in the intransitive sense of *excessively expressing objections or criticisms in bitter, harsh, or abusive language*.

46. Said [He]: let-not fear you both; verily I am with you both, hearing [I] and seeing [I].
قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَى ﴿١٦﴾
47. So *eeteya* (let-approach you both to) him, then let-say you both: verily we (are) your^t Lord's both-messengers; so let-send [you^s] with us Israel's sons and let-not torment them [you^s]; *qad* (already and affirmatively) we came (to) you^g by an *Aya'ten*^w (miracle/sign/proof) from your^t Lord; and peace (is) on whom^p *ettaba'a* ([he] closely-followed) the *buda* (divine-guidance).^x
فَأَنبَاهُ فَقَوْلًا إِنَّا رُسُولَا رَبِّكَ
فَأَرْسَلْ مَعَنَا بَنِي إِسْرَءِيلَ وَلَا تَعَذِّبْهُمْ
قَدْ جِئْنَاكَ بِبَيِّنَاتٍ مِّن رَّبِّكَ وَالسَّلَامُ
عَلَىٰ مَنِ اتَّبَعَ الْهُدَىٰ ﴿١٧﴾
48. Verily we *qad* (already and affirmatively) (had been) revealed³⁹ to us that the torment (is) on whom^p [he] denied and [he] diverted.
إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ
مَن كَذَّبَ وَتَوَلَّىٰ ﴿١٨﴾
49. Said [he]: then who^a (is) Lord (of) you both, O, *Mosa* (Moses).
قَالَ فَمَنْ رَّبُّكُمَا يَمُوسَىٰ ﴿١٩﴾
50. Said [he]: our Lord (is) Who [He] gave every-thing^x its^x creation afterwards *hada* ([He] divinely-guided).
قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ حَلْقَهُ.
ثُمَّ هَدَىٰ ﴿٢٠﴾
51. Said [he]: then what (about) state (of) the generations,⁴⁰ the firsts.^w
قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ ﴿٢١﴾
52. Said [he]: its^w knowledge has (it) my Lord, in a book, neither my Lord strays nor forgets [He].
قَالَ عَلِمَهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنسَىٰ ﴿٢٢﴾
53. Who [He] made for you^b the Earth^w *mahdan*⁴¹ (bed-/cradle/fixed-expanse); and threaded [He] for you^b in it^w paths and [He] descended from the sky^w water^x then *akbraja* (emerged/produced) We by it^x *az'wajan*⁴² (pairs/similars) of sprouts *sha'ttan* (variant).
الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا
وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ
السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّن
نَّبَاتٍ شَتَّىٰ ﴿٢٣﴾
54. Let-eat you^z and let-pasture you^z yourⁿ *an'aama* (cattle/camels/sheep and goats); verily in *tha'leka* (afar-that-it/that)^x surely (are) *Aya'ten*^w (miracles/signs/proofs) for the *nuha*⁴³ (inhibitive-intellec[t]s) possessors.
كُلُوا وَارْعَوْا أَنْعَامَكُمْ إِنَّ فِي ذَٰلِكَ
لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿٢٤﴾
55. From it^w We created you^b and in it^w [We] return you^b and from it^w *nokhrejo* ([We] produce/emerge) you^b a *taratan*^w (once/phase/period)^w another.^w
مِنهَا خَلَقْنَاهُمْ وَفِيهَا نُعِيدُهُمْ وَنُخْرِجُهُمْ تَارَةً أُخْرَىٰ ﴿٢٥﴾

³⁹ See footnote 11 above regarding *revealed*.

⁴⁰ The word "قرون" = "generations" is a "broken plural," so its *qualifier* is to be *feminized*. Hence: first ^w.

⁴¹ The word "مهـدا" lends itself to three distinct meanings, and any or all could be applicable.

⁴² The word "زوج" in "زوجين" strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen), (5) hue (color). And quite relevant to the word "زوج" is its *plural*: (1) "أزواج," which could also mean: (2) similars, i.e. the look-likes, (3) hues. See *اللسان*.

⁴³ The human "intellect" has many names in Arabic, depending on what needs to be communicated in terms of its various functions, among them is the "inhibitor or the inhibiting, or the inhibitive intellect," i.e. that which inhibits a person from doing the wrong things, under "normal" circumstances.

56. And *laqad* (*verily, already and affirmatively*) We showed him Our *Aya'te*^w (*miracles/signs/proofs*) all (*of*) it;^w then [*he*] denied and *aba*⁴⁴ ([*he*] *categorically refused*).
وَلَقَدْ أَرْسَلْنَا ءَايَاتِنَا كُلَّهَا فَكَذَّبَ
وَأَبَىٰ ﴿٥٦﴾
57. Said [*he*]: have come you^h (*to*) us to exit us [*you*^s] from our land^w with your^t magic, O, *Mosa* (*Moses*).
قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا
بِسِحْرِكَ يَمْوَسَىٰ ﴿٥٧﴾
58. So *la* (*surely*) *na'ateyann*⁴⁵ (*assuredly [we] come to*) you^g by a magic like it,^x so let-make [*you*^s] between us and [*between*] you^g an appointment, neither unfulfill it^x we nor you^s *soma*⁴⁶ (*even/mutually agreed to*) place.
فَلَمَّا بَيْنَاكَ يَسْحَرٍ مِّثْلَهُ فَأَجْعَلَ بَيْنَنَا
وَبَيْنَكَ مَوْعِدًا لَا نُخْلِفُهُ، نَحْنُ وَلَا
أَنْتَ مَكَانًا سَوَىٰ ﴿٥٨﴾
59. Said [*he*]: yourⁿ appointment (*is*) day (*of*) the adornment;^w and that (*to be*) thronged the mankind *dhoha* (*midmorning*).
قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُحْشَرَ
النَّاسُ صُبْحَىٰ ﴿٥٩﴾
60. Then averted Pharaoh; then [*he*] gathered his cabal⁴⁷ afterwards *ata* ([*he*] *came in readiness*).
فَتَوَلَّىٰ فِرْعَوْنُ فَجَمَعَ كَيْدَهُ، ثُمَّ
اتَىٰ ﴿٦٠﴾
61. Said for them *Mosa* (*Moses*): *waylakum*⁴⁸ (*for you^f: a lengthy stay in a valley in the Hell/woe/bane*); let-not *taftaro* (*you^z craftily fabricate a lie for fraudulent end*) on Allah a lie then [*He*] exfoliates you^b by a torment; and *qad* (*already and affirmatively*) disappointed [*he*] whoever [*he*] forged.
قَالَ لَهُمْ مُوسَىٰ وَيْلَكُمْ لَا تَفْتَرُوا
عَلَىٰ اللَّهِ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ
وَقَدْ خَابَ مِنْ أَفْتَرَىٰ ﴿٦١﴾
62. Then mutually altercated they^z their matter among them and concealed they^z the *najwa*⁴⁹ (*secret-counsel*).
فَنَنْزَعُوا أَمْرَهُمْ بَيْنَهُمْ وَأَسْرُوا
النَّجْوَىٰ ﴿٦٢﴾
63. Said they:^z *en*⁵⁰ (*not*) [*this-both*] surely/except (*are*) twain magicians, both want to [*both-exit*] you^b from yourⁿ land^w by their twain magic and both go (*away*) by yourⁿ way, the exemplary/ideal (*way*).
قَالُوا إِنْ هَذَانِ لَسَاحِرُونَ يُرِيدَانِ أَنْ
يُخْرِجَاكَ مِنْ أَرْضِكَ بِسِحْرِهِمَا
وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثَلَىٰ ﴿٦٣﴾
64. So let-gather you^z yourⁿ cabal/scheme afterwards *eeto* (*let-come you^z*) *saffan*⁵¹ (*in serried rows*); and *qad* (*already and affirmatively*) prospered today who^p *ista'ala*⁵² ([*he*] *affirmably-overtopped, i.e. prevailed*).
فَاجْمَعُوا كَيْدَكُمْ ثُمَّ أَتَوُا صَفًّا
وَقَدْ أَفْلَحَ الْيَوْمَ مَنْ اسْتَعْلَىٰ ﴿٦٤﴾

⁴⁴ The word *aba*=“أَبَى” means *categorically (absolutely, without exception)* refused, i.e. *not* just simply refused.

⁴⁵ The “ل” in “لَمَّا بَيْنَاكَ” is juratory= “لِ الْقَسَمِ” and also for *intensification*. So “assuredly” is used.

⁴⁶ The expression: “even-place,” say The Qur’aan commentators, means a level middle ground known to all between you and us, i.e. *as visible to all from all sides and not giving or implying any advantage to either side*.

⁴⁷ Quran commentators say very large groups of magicians and their supporters with various schemes.

⁴⁸ The word “*waylonlakum*” is an Arabic word that has three *distinct* meanings: (1) for you long lasting torture; (2) you belong to a valley in the Hell Fire with *intense* heat; (3) to you ruin.

⁴⁹ The word “*نجوى*” has three *distinct* meanings: (1) the *secret* between two or more entities, (2) the *very* entities engaged in such a secret discussion, (3) *private soliloquy*.

⁵⁰ According to *الكوفيين و سيبويه* this “إن” is “*نافية*” and the “ل” in “*لساحران*” is for “*إلا*”= “*but*.” See *مغني اللبيب* *مغني اللبيب*. Thus, “*إن هذان لساحران*,” means: *not this twain but twain magicians.*

⁵¹ The word “*saffa*”=“*صفا*” is an infinitive noun, hence that means come in rows.

⁵² See the *Lexicon* attached to this *Translation* for the effect of the letter *س* when added to a word.

65. Said they:^z O, *Mosa* (*Moses*), either [*you*^s] cast or that we be first of who^p [*he*] casts. قَالُوا يَمُوسَى إِمَّا أَنْ تُلْقَى وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَى ﴿١٥﴾
66. Said [*he*]: rather let-cast you;^z then *edha* (*suddenly-/whereas*) their ropes and their canes (*were being*) envisioned to him from their magic that it^w (*i.e. ropes and canes*) *tas'aa* (*skitter/running*). قَالَ بَلْ أَلْقُوا فَإِذَا جِأَهُمْ وَعَصِيُهُمْ يُحِيلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهُ تَسَعَى ﴿١٦﴾
67. So *anjasa* ([*he*] *anxiously-intuited*) in himself^w a *keheyfatan*^{w53} (*a circumstantial state-of-fear*) *Mosa* (*Moses*). فَأَوَّحَسَ فِي نَفْسِهِ خِيفَةَ مُوسَى ﴿١٧﴾
68. Said We: let-not fear [*you*^s]; verily you,^g you^s (*are*) the uppermost. قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى ﴿١٨﴾
69. And let-throw [*you*^s] what (*is*) in your^t *yameeney* (*right-hand*) [*i*^w] gulps what *ssana'ao*⁵⁴ (*carefully-crafted they*); verily only what *ssana'ao* (*is*) a magician's cabal; and prospers not the magician whence [*he*] came. وَأَلْقَى مَا فِي يَمِينِكَ تَلْقَفَ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدٌ سِحْرٍ وَلَا يَفْلِحُ السَّاحِرُ حَيْثُ أَقَى ﴿١٩﴾
70. Then (*had been*) thrown the magicians *sujjaddan*⁵⁵ (*in a kowtowing manner*), they^z said: we believed by *Haroona's* (*Aaron's*) and *Mosa's* (*Moses's*) Lord. فَأَلْقَى السَّحَرَةُ سُجَّدًا قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَى ﴿٢٠﴾
71. Said [*he*]: you^c believed for him before that [*I*] proclaim [*for*] you;^b verily he, surely (*is*) yourⁿ chief, who^a taught you^b the magic; so [*I*] surely assuredly⁵⁶ cut-off yourⁿ hands^w and yourⁿ feet of *kelafafen*⁵⁷ (*opposite-sides*) and surely assuredly [*I*] crucify you^b in the date-palm^w trunks and surely assuredly know you^z which of us (*is*) harder a torment and *abqa*⁵⁸ (*more: abiding/lasting*). قَالَ آمَنْتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ إِنَّهُ لَكَبِيرِكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَا قِطْعَ مِنْ أَيْدِيكُمْ وَأَنْتُمْ لَمِنْ خَلْفٍ وَلَأَصْلَبَنَكُمْ فِي جُدُوعِ النَّخْلِ وَلَنَعْلَمَنَّ إِنَّمَا أَشَدُّ عَذَابًا وَأَبْقَى ﴿٢١﴾
72. Said they:^z never [*we*] prefer⁵⁹ you^g (*over ourselves*) on what came (*to*) us of the evidences^w and Who *fattarana* ([*He*] *innately-perfectly-originated us*); so let-judge [*you*^s] what you^s (*are*) judging; verily only judge [*you*^s] this^{w60} the life^w of this world.^w قَالُوا لَنْ نُؤْثِرَكَ عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا ﴿٢٢﴾

⁵³ The word "*keheyfab*" = "*خيفة*" is a noun etymologically it is "*خوفه*" as if it is a once. Hence, it is a circumstantial "state-of-fear" for a given situation. See تاج العروس. So, this *Ayah* provides strong support for "*خيفة*" as stated. That is because Moses' *keheyfatan* was during the initial stage of the show-down between Pharos magicians and Moses.

⁵⁴ The word "*صنعوا*" is rooted in the verb "*صنع*," which means (1) *carefully* chose, or (2) *carefully* crafted or tried to approach perfection in making of (anything) or upbringing of any human or animal. In this case, they *carefully* crafted their magic.

⁵⁵ The word "*سجدا*" = "*sujjaddan*" is an adverbial construct, see إعراب القرآن، لمحمود صافي, but since there is no English equivalent for such a construct I chose to say: "*in a kowtowing manner*" to express such a construct.

⁵⁶ The "*ل*" in "*لاقطعون*" and "*لاصلين*" and "*لتعلمن*" all are juratory "*ل*" = "*القسم*" amounting to = "*التأكيد*," i.e. affirmation, expressed in all cases by "*assuredly*".

⁵⁷ From "*opposite sides*" for example: the right hand and the left foot or the left hand and the right foot.

⁵⁸ The word "*أبقي*" is a superlative adjective meaning: *more abiding*. It has no English equivalent *per se*.

⁵⁹ The word "*نؤثر*" rooted in "*أثر*," especially "*أثر على*," which means one giving preference to someone else over own-self. There is no such word in English. So, the closest approximation is to *prefer*.

⁶⁰ The demonstrative pronoun "*this*" in its present context refers to the "*life*." And "*life*" in Arabic is a feminine. That is why it is stated as "*this*."

73. Verily we believed in our Lord, to forgive [He] for us our errors and what you^h coerced us on it^x of the magic;^x and Allah (is) *khayron* (choicer/superior/worthier) and *abqa*⁶¹ (more abiding [He]). ﴿وَإِنَّا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطِئَنَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَيْرٌ وَأَبْقَىٰ﴾ ٧٣
74. Verily it^x whoever *ya'atee* ([he] appears before) his Lord (as) a criminal then surely for him (is) Hell^w neither [he] dies in it^w nor [he] lives (in it^w). ﴿إِنَّهُ مَن يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ﴾ ٧٤
75. And whoever *ya'atee* ([he] appears before) Him (as) a believer *qad* (already and affirmatively) worked [he] the righteous-works^w then those for them (are) the ranks^w the highs.^w ﴿وَمَن يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَىٰ﴾ ٧٥
76. *Adnen's* (Eden's)⁶² Paradises^w/Gardens^w run from under it^w the rivers; immortals they^z (are) in it;^w and *tha'leka* (afar-that-it/that)^x (is) a requital (for) whom^p *taza-keka*⁶³ ([he] iteratively purified/exculpated and befitted-/suited himself / he paid his Zakah). ﴿جَنَّاتُ عَدْنٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَٰلِكَ جَزَاءُ مَن تَزَكَّىٰ﴾ ٧٦
77. And *laqad* (verily, already and affirmatively) We revealed⁶⁴ to Mosa (Moses) that *as're* (let-[you]^s nocturnally-ambulate-/travel) by My *eba'de* (worshippers/submitters/slaves); then let-strike [you]^s for them in the sea a dry path; let-not fear [you]^s an overtaking and let-not *takhsha* ([you]^s reverently-fear). ﴿وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَن أَسْرِ بِعِبَادِي فَاصْرَبْ لَهُم مَّا رِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَفْ دَرَكًا وَلَا تَخْشَىٰ﴾ ٧٧
78. Then followed them Pharaoh by his soldiers; so overlaid them of the *yamme* (sea) what overlaid them. ﴿فَأَتَتْهُمْ قَوْمَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُم مِّنَ اللَّيْلِ مَا عَاشِيَهُمْ﴾ ٧٨
79. And misled Pharaoh his people and not *hada* ([he] divinely-guided). ﴿وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ﴾ ٧٩
80. O, Israel's sons *qad* (already and affirmatively) We delivered you^b from yourⁿ enemy and We appointed you^b the right side (of) the *Ttoo're* (Mount) and *naẓẓala* (iteratively descended) We on you^b the Manna (sweet- dew which hardens like honey) and the quail. ﴿يَذَنَّبِي إِسْرَءِيلَ قَدْ أَتَيْنَاكُم مِّنْ عَدُوِّكُمْ وَوَعَدْنَاكُمْ جَانِبَ الطُّورِ الْأَيْمَنَ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلَوىٰ﴾ ٨٠
81. Let-eat you^z of goodies^{w65} (of) what *razaqn* (We provided you^b) and let-not *tattghow* (you^x consume it excessively/deprive others' needy of it) in it^x then (would) *ya'hello*⁶⁶ (legitimate/betide) over you^b My wrath; and ﴿كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي﴾ ٨١

⁶¹ See footnote 58 above regarding "أبقى".

⁶² The word "عدن" is unlike the Biblical concept of being the garden of first home of Adam and Eve. But the "عدن" is center of Paradise. According to Abdullah Ibn Omar, "عدن" is a palace in Paradise enters it but a prophet, *sseddique*, or martyr.

⁶³ The word "تَزَكَّىٰ" carries two meanings: (1) paid Islamic *zakah* (see *Lexicon* attached to this Translation) and (2) the meaning stated above, in this *Ayah*, i.e. "[he] had exculpated, befitted/suited himself." See *التفسير واللغة*.

⁶⁴ See footnote 11 above regarding *revealed*.

⁶⁵ The word "طيبات" = "goodies" = "goodies,^w" = a feminine gender means anything delectable and legitimate.

⁶⁶ The word "يحل" carries double meanings: *legitimate*, *betide*. Both could apply, hence: *legitimate/betide*.

- whoever *yahello* (*legitimates/betides*) over him My wrath then *qad* (*already and affirmatively*) *hawa*⁶⁷ ([*he*] nose-dove). ﴿٨١﴾
82. And verily I am surely *Ghaffaron* (*Ever/Stout Forgiver*) for whom^P [*he*] repented and [*he*] believed and [*he*] worked righteously; afterwards *ibtada* (*he found and accepted the divine-guidance*). ﴿٨٢﴾
83. And what hastened you^g *a'n* (*off*) your^t people, O, *Mosa* (*Moses*). ﴿٨٣﴾ وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ يَمُوسَىٰ
84. Said [*he*]: they (*are*) these on my foot track; and I hastened to You^g my Lord (*so*) to [*You*^s] delight. ﴿٨٤﴾ قَالَ هُمْ أُولَاءِ عَلَىٰ أَثَرِي وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ
85. Said [*He*]: so verily We *qad* (*already and affirmatively*) We essayed your^t people from after you^g and misled them the *Sa'meri*. ﴿٨٥﴾ قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ
86. So returned *Mosa* (*Moses*) to his people angrily sorrowfully; said [*he*]: O my people has not yourⁿ Lord promised you^b a promise *hasanan* (*meritorious-deed*); has then become long on you^b the covenant; or wanted you^c to *ya'hella*⁶⁸ (*legitimate/betide*) on you^b a wrath from yourⁿ Lord; so you^c unfulfilled my appointment. ﴿٨٦﴾ فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَنَ أَسْفًا قَالَ يَقَوْمِ لِمَ يَعِدُكُمْ رَبُّكُمْ وَعَدًّا حَسَنًا أَفَطَالَ عَلَيْكُمْ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّنْ رَبِّكُمْ فَأَخْلَفْتُم مَّوْعِدِي
87. Said they:^z not unfulfilled we your^t appointment by our own,⁶⁹ but we (*had been*) laden *awẓaran*⁷⁰ (*ill-burdens/sins/offenses*) of the people's adornment; then we threw it;^w so like *tha'leka* (*afar-that-it/that*)^x threw the *Sa'meri*. ﴿٨٧﴾ قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا حُمِلْنَا أَوْزَارًا مِّنْ زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ
88. So *akbraja* ([*he*] produced) for them a calf^x *jasadan*⁷¹ (*tinged-physique*) for it^x a moo; then they^z said: this (*is*) yourⁿ *elabo* (*deity*) and of *Mosa's* (*Moses's*) *elabo* (*deity*), then [*he*] forgot⁷² (*had ceased paying attention to*). ﴿٨٨﴾ فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُورٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَىٰ فَنَسِيَ

⁶⁷ Here: “هوئى”=“nose-dove” meaning *into the abyss of Hell*, as the Hell is known as “الهاوية”.

⁶⁸ See footnote 66 above regarding *legitimate/betide*.

⁶⁹ The word “مَلِكٌ، بفتح أو كسرة على الميم وسكون على الهمزة” is *that which is owned*, here they are saying they did what they did *not on their own will*. As if they were saying it was beyond their control as they did not *own to do what should have been done*.

⁷⁰ The word *awẓar* plural of “وَزْرٌ”=*weẓr*, which means: *heavy: burden/sin/offense*. Translated parenthetically here as “*heavy: burden/sin/offense*” as it is a *heavy: burden* which *impedes*, unless properly handled. It is *potentially* a sin or an offense for the “وَزِيرٌ”=*vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others. Thus, I chose to further *qualify* “*burden/sin/offense*” by the word “*ill*” as such qualification, *really and truly best approximate* the *seriousness* of such a burden in reference. See *اللسان*.

⁷¹ The word “جَسَدٌ”= a *tinged-physique* versus “*body*” be it *tinged* (colored) or *not*. See *الراغب*.

⁷² The word “نَسِيَ” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: “We forgot you,” (S32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to something*. See *اللسان*.

89. Do then not see they^z that not [it^x] returns to them a say and nor [it^x] possesses for them harm nor a benefit. أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٨٩﴾

90. And *laqad* (verily, already and affirmatively) said for them *Haroono* (Aaron) of before: O, my people, verily only (had been) essayed you^c by it,^x and truly yourⁿ Lord (is) *Ar-Rahman*; so *ettabe'oney* (let-you^z closely-follow me) and let-you^z obey my command. وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَقَوْمُ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِيَ ﴿٩٠﴾

91. Said they:^z never cease [we] on it^x anchorites until returns to us *Mosa* (Moses). قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى ﴿٩١﴾

92. Said [he]: O, *Haroono* (Aaron), what prevented⁷³ you^g *edh* (when/while) you^h saw them strayed they.^z قَالَ يَهُدُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا أَفَلَا تَهْتَفُونَ بِمَا كَانُوا يَعْمَلُونَ ﴿٩٢﴾

93. Do not *tatta'be'aney* ([you^s] closely-follow me); have then you^h disobeyed my command. أَلَا تَتَّبِعِينَ أَفْعَصَيْتَ أَمْرِيَ ﴿٩٣﴾

94. Said [he]: O, son of [my] mother; let-not take [you^s] by my beard [and] nor by my head; verily I *khasheyto* (reverentially-feared I) that [you^s] say: disunited you^h among Israel's sons, and not awaited/observed [you^s] my say. قَالَ يَبْنَؤُمَّ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَءِيلَ وَلَمْ تَرْقُبْ قَوْلِي ﴿٩٤﴾

95. Said [he]: so what (is) your^t *khat'bo* (serious matter), O *Sa'meri*. قَالَ فَمَا خَطْبُكَ يُسْمِعُنِي ﴿٩٥﴾

96. Said [he]: I sighted by what not sighted they^z by it,^x so I grabbed a handful^w from the messenger's track then I *nabatha* (slightingly-forsook) it;^w and like *tha'leka* (afar-that-it/that)^x lured-she^y for me myself.^w قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي ﴿٩٦﴾

97. Said [he]: so let-go [you^s]; so verily for you^g in the life^w to say [you^s]: no *mesas*⁷⁴ (you^s touch me not and I touch you^f not); and verily for you^g (is) an appointment never (to) unfulfilled it^x [you^s]; and let-look [you^s] at your^t *elah'e*^x (deity)^x which^x you^h remained on it^x (as) anchorite; assuredly⁷⁵ [we] grind⁷⁶ it;^x afterwards we assuredly قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَنْ تُخْلَفَهُ، وَانْظُرْ إِلَى إِلْهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا لَنْ تَحَرِّقَ بِهِ، ثُمَّ لَتَنَسْفَعَهُ، فِي أَلَمٍ

⁷³ That is said *Moses to Aaron*: what prevented you from following me? Or what prevented you when you saw them wronging by retreating upon the calf not to be angry at them and command them to follow my way in the worship of Allah?

⁷⁴ The expression “لا مساس” means: touch me not and simultaneously I touch you not.

⁷⁵ The "ل" in "النحرقة" and "الئنسفة" are *juratory*- "ل" = "القسم" amounting to= "التاكيد", i.e. *affirmation*, expressed in both cases by "*assuredly*".

⁷⁶ The word “*ḥqrq*” linguistically has two distinct meanings: (1) repetitively burned with fire, and (2) grinded a metal with a grinder to *crush, pulverize or reduce in size* that metal. Thus, meaning (1) with respect to this great *Ayah* does not seem to be applicable as it would leave the *Sa’meri’s* “*elab*” intact except *purified* from other debris, which is definitely *not* what *Mosa* (*Moses*) intends by way of *punishing* the *Sa’meri*.

- dissipate it^x in the *yamme* (deep and extended body of salty or sweet water), *nasfan*⁷⁷ (what dissipation). ﴿٢٧﴾ نَسْفًا
98. Verily only yourⁿ *elaho* (deity) (is) Allah, Who (there is) not an *elaha* (a deity) except Him; expanded⁷⁸ [He], my Lord everything omnisciently. ﴿٢٨﴾ هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا
99. As *tha'leka* (afar-that-it/that)^x [We] narrate on you^g of the *anba'e*⁷⁹ (significant-and-availing-news) (of) what *qad* (already and affirmatively) antedated; and *qad* (already and affirmatively) *aa'tayna* (We gave) you^g from *ladon*⁸⁰ (directly and possessively from) Us *thekra* (Qur'aan/ repute-/Hadeeth-messages). ﴿٢٩﴾ كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا
100. Whoever [he] shunned *a'n* (off) it^x then verily [he] bears, The *Qeyamatey's*^w (Judgment's) Day, a *wezra*⁸¹ (an ill-burden/ sin/ offense). ﴿٣٠﴾ الْقِيَمَةِ وَرَأً
101. Immortals they^z (are) in it;^x and fouled for them The *Qeyamatey's*^w (Judgment's) Day^x a burden. ﴿٣١﴾ خَالِدِينَ فِيهِ وَسَاءَ لَهُمْ يَوْمَ الْقِيَمَةِ حِمْلًا
102. Day (to be) blown in the horn and [We] throng the criminals that Day blue-(eyed).⁸² ﴿٣٢﴾ يَوْمَ يُفْخِخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمِئِزًّا
103. *Yatakhafatoona* (mutually lower they^z their voices/whisper) among them: *en*⁸³ (not) waited you^c except ten. ﴿٣٣﴾ يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا
104. We (are) knowinger by what they^z say; *edh* (when-/while) says their most-ideal way *en* (not) waited you^c except a day. ﴿٣٤﴾ نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِنْ لَبِثْتُمْ إِلَّا يَوْمًا
105. And ask you^g they^z *a'n* (regarding) the mountains; so let-[you]^s say: dissipates it^w my Lord *nasfan*⁸⁴ (arrant-dissipation). ﴿٣٥﴾ رَفَى نَسْفًا
106. So *yatharo* ([He] leaves/lets) it^{w85} *qa'an* (plainly/flatly), *ssafssafan* (levelly/ evenly). ﴿٣٦﴾ فَيَذَرُهَا قَاعًا صَفْصَفًا

⁷⁷ The word “نَسْفًا” is the infinitive noun of the verb. That means intensifying the verb's action infinitely. Hence the use of the interjectional “what” in the parenthesis to indicate such infiniteness.

⁷⁸ The word “وَسِعَ” = “Expanded” means is already broadened to contain/include/comprehend.

⁷⁹ See the Lexicon attached to this Translation for “naba'a.”

⁸⁰ The word “لَدُنْ” is closer than “عِنْدَ” as you can say: “عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ,” thus, “لَدُنْ” which closer spatially and more specific. So, “directly and possessively from” (Us) seems to indicate such closeness. See اللسان.

⁸¹ See footnote 70 above regarding ill-cumber= “وَزْرٌ.”

⁸² The Arabs consider “blue-eyes” as a bad omen. Or because when so thirsty their eyes turn blue.

⁸³ That is they say to each other: you lived in the world but only ten, i.e. slighting their stay in the world..

⁸⁴ The word “نَسْفًا” is the infinitive noun of “نَسَفَ,” indicating intensity. Hence, “arrant” is prefixed.

⁸⁵ The word “it” is used in reference for, according to Merriam Webster Dictionary, “a group or classification of individuals or things.” In this case the mountains. But it could also apply to the Earth.

107. Not see [you^s] in it^w a crookedness nor a ruggedness. لَا تَرَىٰ فِيهَا عِوَجًا وَلَا أَمْتًا ﴿١٠٧﴾
108. Then-day *yatta'be'ona* (*closely-follow they^r*) the summoner, no crookedness for him; and *kha'sha'at*⁸⁶ (*submittingly-quieted*) the voices for *Ar-Rahma'ne*; so not hear [you^s] except a whisper. يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ، وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ﴿١٠٨﴾
109. Then-day benefits not the intercession^w except whom^p permitted for him *Ar-Rahma'no* (= *Ar-Rahman*) and [He] delighted for him a say. يَوْمَئِذٍ لَا نَنْفَعُ الشَّفَعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا ﴿١٠٩﴾
110. Knows [He] what (*is*) between their hands^{w87} and what (*is*) behind them; and not they^z encompass by Him knowledge. يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا ﴿١١٠﴾
111. And *ana'te* (*distressed/humbled*) the faces (*entities*) for The *Hayye* (*Living/Alive*) The *Qayyome*⁸⁸ (*The Ever-Sustainer*); and *qad* (*already and affirmatively*) disappointed whoever [he] bore an injustice. وَنَعَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ﴿١١١﴾
112. And whoever [he] works of the righteous-works^w while he (*is*) a believer, then neither fears [he] an injustice and nor a diminution (*of his dues*). وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا ﴿١١٢﴾
113. And like *tha'leka* (*afar-that-it/that*)^x We descended it^x Qur'aan^{x89} Arabic; and We variegated in it^x of the menace, *la'alla* (*craving currently unavailable deed that/perhaps*) they *yattaqoona* (*they^r reverentially guard not to displease Allah*) or [it^x] discourses for them *thekra* (*repute/Hadeeth-messages/exhortation*). وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا ﴿١١٣﴾
114. So *ta'aala* ([He] *ever elevated*) Allah, The King The Right; and let-not hasten [you^s] by The Qur'aan from before that (*to be*) judged/finished⁹⁰ to you^g its^x revelation;⁹¹ and let-say [you^s]: my Lord [let-You] augment me knowledge. فَتَعَلَىٰ اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ، وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿١١٤﴾
115. And *laqad* (*verily, already and affirmatively*) We covenanted to Adam from before; then [he] forgot;⁹² and [We] found not for him a resolve.⁹³ وَلَقَدْ عَاهَدْنَا إِلَىٰ آدَمَ مِنْ قَبْلِ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا ﴿١١٥﴾

⁸⁶ The word “خَشَع” involves “خُسُوع” more than just “humbleness” or “submission” as that suggests *bodily* or *attitudinal* behavior. But “خُسُوع” denotes *submission* or *subsiding* of *sight* and *sound* as well. See اللسان. So “خَشَعَتِ الْأَصْوَاتُ” seems to mean that *all the voices had subsided in quietness*. Hence, *submittingly quieted*.

⁸⁷ The statement; “*between their hands*” means before or in front of them.

⁸⁸ The word “الْقَيُّوم” means *The Ever Multitudinous Sustainer of life and everything in existence*, and that is *Allah* (SWT). Such a designation is *one of His most beautiful attributive names*.

⁸⁹ That is: all its words are *Arabic*. So, the word's *pronunciation, spelling, and most importantly meaning* all are *Arabic*. This shall be *complemented* by *Arabic tongue* expression, (S 46:12).

⁹⁰ That is until the *entire specific* revelation is brought to the required *end*.

⁹¹ See footnote 11 above regarding *revealed*.

⁹² The word “نَسِيَ” has dual meanings: (1) “*forgot*” or (2) *dismissed or dispelled*, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: “We forgot you,” (S 32:14), as Allah does *not* forget, but He *chooses to cease paying attention to something*. See اللسان.

116. And *edh* (*when/since*) We said for the angels: let-kowtow you^z for Adam; so they^z kowtowed except Eblisa *aba*⁹⁴ ([*he*] categorically refused).

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى ﴿١١٦﴾

117. So We said: O, Adam; verily this (*is*) a foe⁹⁵ for you^g and for your^t spouse; so let not assuredly exits [*be*] you both from the Paradise^w then (*both have*) misfortune.⁹⁶

فَقُلْنَا يَتَّادَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَى ﴿١١٧﴾

118. Verily for you^g in it^w that neither starve [*you*^s] nor denude/unclothe [*you*^s].

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى ﴿١١٨﴾

119. And verily you^g neither thirst in it^w nor *tadh'ba* ([*you*^s] suffer sun heat).

وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَى ﴿١١٩﴾

120. Then whispered to him the Satan, said [*be*]: O, Adam shall I lead you^g over the immortality tree^w and a proprietorship not decays [*it*^x].

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَتَّادَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخَالِدِ وَمُلْكٍ لَا يَبْلَى ﴿١٢٠﴾

121. So both ate from it;^w then appeared for them both their [both] *saw'ato* (*private parts*) and *ttafega* (*both took-on/set about*) *yakh'ssefa'ne* (*both covering with/by leaves*) over them both from the Paradise's^w leaves; and disobeyed Adam his Lord, so *ghawa*⁹⁷ ([*he*]: indulgently strayed and consequently was disappointed).

فَأَكَلَا مِنْهَا فِدَتْ لَهُمَا سَوَاءُ تَهُمَا وَكَفَفَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَى آدَمُ رَبَّهُ، فَغَوَى ﴿١٢١﴾

122. Afterwards *ejababo* (*favorably and directly selected him*) his Lord then [*He*] relented on him and *hada* ([*He*] divinely-guided).

ثُمَّ اجْنَبْنَاهُ رَبُّهُ، فَتَابَ عَلَيْهِ وَهَدَى ﴿١٢٢﴾

123. Said [*He*]: *ehbetta* (*let-you both: emigrate/immigrate-/dwell/dwell-base*) from it^w together; some (*of*) you^b for some foe;⁹⁸ then either/whenever⁹⁹ assuredly comes (*to*) you^b from Me a *huda* (*divine-guidance*), so whoever *etta'ba'a* ([*he*] closely-followed) My *huda* (*divine-guidance*) so neither strays [*be*] nor *ysh'ga* ([*he*] receives misfortune).¹⁰⁰

قَالَ أَهْطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى ﴿١٢٣﴾

124. And whoever [*be*] shunned *a'n* (*off*) My *thekre* (*Qur'aan/Allah's message*), then verily for him (*is*) a straitened living-she;^y and [*We*] throng him The

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ

⁹³ That is to resist temptation.

⁹⁴ The word *aba*=“أبَى” means categorically (*absolutely, without exception*) refused, i.e. *not* just simply refused.

⁹⁵ See footnote 30 above regarding *foe*.

⁹⁶ See *Ayah* 2, at the beginning of this *Surah*.

⁹⁷ The word “غَوَى” = “إِنهَمَك فِي الضَّلَالِ وَخَابَ,” see اللسان. So *he indulgently strayed and consequently was disappointed*.

⁹⁸ See footnote 30 above regarding *foe*.

⁹⁹ This “ما” in “فَإِمَّا” is “الخيارية أو الزمنية” the “optional or durational ما.” Not an “extra” “ما” as some say. I believe there is *not* any extra in the *Qur'aan*.

¹⁰⁰ See *Ayah* 2, at the beginning of this *Surah*.

Qeyamatey's^w (Judgment's) Day^x blind.

الْقِيَمَةِ أَعْمَى ١٢٤

125. Said [he]: O, my Lord why thronged me You^h blind while *qad* (already and affirmatively) I was *basseeran* (sharp seer).

قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا ١٢٥

126. Said [He]: like *tha'leka* (be-that-afar-it/that) came^w (to) you^g Our *Aya'te^w* (messages/signs) then forgot¹⁰¹ (ceased paying attention to) it^w you^h and like *tha'leka* today (are to be) forgotten¹⁰² (no attention to be paid to [you^s]).

قَالَ كَذَلِكَ أَنتَكَ ءَايَتُنَا فَنَسِينَهَا ١٢٦ وَكَذَلِكَ الْيَوْمَ تُنْسَى ١٢٧

127. And like *tha'leka* (afar-that-it/that)^x [We] requite whom^p [he] squandered and not believed [he] by his Lord's *Aya'te^w* (miracles/signs/proofs); and surely the Here-after's^w torment (is) harder and *abqa¹⁰³* (more abiding).

وَكَذَلِكَ نَجْزِي مَنْ أَتْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ ١٢٨ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى ١٢٩

128. Has then not *yahdey* (to be divinely-guided) for them how many¹⁰⁴ We perished before them of the generations, they^z walk in their dwellings; verily in *tha'leka* (afar-that-it/that)^x surely (are) *Aya'te^w* (signs) for possessors (of) the *nuba¹⁰⁵* (inhibitive-intellects).

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسْكِنِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النُّهَى ١٣٠

129. And *lawla* (had it not been for) a preceded^w word^w from your^t Lord, surely [was] an imperative and *ajalon* (term-limit) *musamma¹⁰⁶* (that which is designated and/or named).

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى ١٣١

130. So *issber* (let-hold on patiently [you^s]) over what they^z say; and *sabbeh¹⁰⁷* (let-say [you^s]: *subhana Allah*) by your^t Lord's praise before rise^x (of) the sun and before its^w setting; and of the night's segments then *sabbeh¹⁰⁸* and *naba're's* (between sunrise and sunset) ends, *la'alla* (craving currently unavailable deed that, perhaps) you^g delight [you^s].

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا ١٣٢ وَمِنْ ءَانَائِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ ١٣٣

¹⁰¹ The word “نسي” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: “We forgot you,” (S 32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to something*. See اللسان.

¹⁰² Ibid, regarding *forgot*.

¹⁰³ See footnote 58 above regarding “أبقى”

¹⁰⁴ The word “كَمْ” is an *interrogative exclamatory particle*, meaning: “how-many,” “how-much,” “how-long.”

¹⁰⁵ The human “intellect” has many names in Arabic, depending on what needs to be communicated in terms of its various functions, among them is the “inhibitor or the inhibiting, or the inhibitive intellect,” i.e. that which *inhibits* a person from doing the wrong things, under “normal” circumstances.

¹⁰⁶ The word “*musamma*” is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named*.

¹⁰⁷ The phrase “*subhana Allah*,” means: *ballowedly and marvelously deeming Allah transcending all defects, and all solemnly stand in awe and utmost consecration of Allah*.

¹⁰⁸ The word *sabbeh* means: (let-say [you^s]: *Subhana Allah*, see footnote 3321 above regarding *subhana Allah*).

131. And let-not assuredly extend [you^s] your both eyes^w to what *matta'na* (We let relish the temporary worldly delights) by it^x *azwajan*¹⁰⁹ (kinds) of them, the life's^w flower^{w110} (of) the world^w to essay them in it;^x and your^t Lord's *rez'qo*^x (provision/victual for sustenance)^x (is) *kbayron* (choicer/superior/worthier) and *abqa*¹¹¹ (is) more abiding [it^x].

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ

(١٣١)

132. And let-command [you^s] your^t family^w by the Prayer^w and *issta'ber*¹¹² (let-acquire-patience [you^s]) on it,^w not ask you^g [We] a *rez'qan*^x (provision/victuals for sustenance);^x *Nar'zogo* ([We] give victuals for sustenance to) you^g and the *aa'gebato* (consequence)^w (is) for the *taqwa*¹¹³ (reverential guarding against Allah's displeasure).

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا تَسْأَلْكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَىٰ

(١٣٢)

133. And said they:^z *lawla* (why does not) *ya'atee*^x ([he] produces/comes about to)^x us by an *Aya'tan*^w (miracle) from his Lord; has [and]¹¹⁴ not *ta'atee*^w (come/shown to)^w them evidence^w (of) what (is) in the writs¹¹⁵ the firsts.^w

وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِنْ رَبِّهِ ؕ أَوَلَمْ تَأْتِهِمْ بَيِّنَةٌ مِنْهُ مَا فِي الصُّحُفِ الْأُولَىٰ

(١٣٣)

134. And had surely We perished them by a torment from before him¹¹⁶ surely (would have) said they:^z our Lord *lawla* (why have not) [You^s] sent (to) us a messenger, so that *natta'be'a* ([we] closely-follow) Your^t *Aya'te*^w (messages/signs/proofs) from before that [we] (self) humiliate or [we] (self) disgrace.

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِنْ قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ مِنْ قَبْلِ أَنْ نُنْزِلَ وَنَخْزِي

(١٣٤)

135. Let-say [you^s]: each (is) *mutarabbesson*¹¹⁷ (he that looks out/awaits); so *tarabbasso* (let look out/await you^z) then you^z shall know who^p (are) companions (of) the even/just the *Sseratte* (road/way), and who^p *ibtada* ([he] became divinely-guided).

قُلْ كُلُّ مُتَرَبِّصٍ فَتَرَبِّصُوا فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَىٰ

(١٣٥)

¹⁰⁹ See footnote 42 above regarding “زَوْج”.

¹¹⁰ The “flower of the life of the world” means the splendor of enjoyment in the life of the world.

¹¹¹ See footnote 58 above regarding “أَبْقَى”.

¹¹² The word “إِصْطَبِرْ” means *acquirer patience* or he who was being *tested* for his *patience* or *acquiring* it.

¹¹³ The word “*taqwa*”= “تَقْوَى” means: (1) *adherence to Allah's Criteria of prescription and proscription in order to obtain His pleasure*. And (2) it is *guarding* and *protecting* against Allah's displeasure or any undesirable outcome.

¹¹⁴ The Arabic interrogative-castigatory particle “أَوَلَمْ” (implying negation) is made up of three parts (أ), (و), (لَمْ) meaning: does it, referring to the fact, or sound logic of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an interrogative particle which takes precedence for beginning a sentence. See the *Lexicon* attached to this Translation for more elaboration.

¹¹⁵ The word “صُفْحٌ” = “writs,” is a “broken plural,” so its *qualifier* is to be *feminized*. Hence: [she-firsts].

¹¹⁶ That is the messenger to them.

¹¹⁷ The word “تَرَبِّصُ” means to *remain awaiting for further development* (good or bad) to happen to another. See الهادي +

آياتها
112
Ayahسُورَةُ الْأَنْبِيَاءِ
Surato Al'Anbeya'e
(The Prophets)ترتيبها
21
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. *Eqtaraba*¹ (*festinately-approached*) for the mankind their accountability while they (*are*) in heedlessness^w shunners. اَقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ﴿١﴾
2. Not *ya'atee*^x (*descends/comes to*)^x them of a *Thekren* (*Qur'aan/message*) from their Lord *muhdathen*² (*that which is made anew by revelation*), except *ista'ma'ao*³ (*they^z affirmably heard*) it^x while they play. مَا يَأْتِيهِمْ مِّن ذِكْرٍ مِّن رَّبِّهِمْ مُّحَدَّثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ ﴿٢﴾
3. *Toyers*^w (*are*) their hearts and they^z concealed the *najwa*^x (*secret-counsel*);^w who^r *dhalamo*⁴ (*they^z wronged*); is this except a human like you;^b do then *ta'ato* (*you^z bring forth/about*) the magic while you^f discern⁵ you.^z لَا هِيَ قُلُوبُهُمْ وَأَسْرَأُ النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ أَفَتَأْتُونَ السِّحْرَ وَأَنْتُمْ تُبْصِرُونَ ﴿٣﴾
4. Said [*he*]: my Lord knows the say in the Heaven^w and the Earth;^w and He (*is*) The *Sameeo*⁶ (*The Acute-Hearer/The Enabler of hearing/The favorable Answerer to prayer*), The Omniscient. قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٤﴾
5. Rather said they:^z *adhghatho* (*medley*) dreams, rather *iftraho* (*[he] crafted it^x as a lie for fraudulent end*); rather he (*is*) a poet; so let *ya'atee* (*produce/bring about [he]*) (*to*) us by an *Aya'ten*^w (*miracle/sign/ proof*) just-as (*had been*) sent the [*firsts*] (*ancients*). بَلْ قَالُوا أَضْغَتْ أَحْلَامٌ بَلْ اقْتَرَبَهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْنِزْنَا نَبَايَهُ كَمَا أَرْسَلْنَا الْأَوَّلُونَ ﴿٥﴾
6. Not believed before them of a village^w We perished it;^w do then they believe. مَا ءَامَنَتْ قَبْلَهُمْ مِّن قَرْيَةٍ أَهْلَكْنَاهَا أَفَهُمْ يُؤْمِنُونَ ﴿٦﴾
7. And not We sent before you^g except men; [*We*] reveal⁷ to them, so let-ask you^z the *Thekre* (*The Qur'aan/The Book*) folk^w en (*if*) you^c were not knowing you.^z وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ فَتَلَوْا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٧﴾

¹ The word "اقترب" is more particular than "قرب" as "اقترب" = "المبالغة في القرب" i.e. indicative of a superlative of the approach. See التاج. So for such a superlative of the approach/ nighing. So, "festinately" is used to qualify the approach in order to intensify it.

² The word *muhdathen* is singular, masculine, objective noun, meaning: that which is caused to be new by revelation.

³ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

⁴ See the Lexicon attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged."

⁵ The word "تبصرون" comes from "البصيرة", as it means "reasoning" that is magic and not "البصر" per se.

⁶ See the Lexicon attached to this Translation for this multi-meaning word "Same'o" = "المُسمِع."

⁷ The word "نوحى" is rooted in "وحي أو أوحى" which denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And, "الوحي" is fire or king. See اللسان.

8. And not We made them a *jasadan*^{x8} (*tinged-physique*), not eat they^z the *tta'aama*^x (*wheat/edible/food-grains*)^x and not they^z were immortals. وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ ﴿٨﴾
9. Afterwards *ssadaqnahom* (*We always-enforced-the-truth to/for them*) (*regarding*) the promise; so We delivered them and whom^r [We] will; and We perished the exceders. ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ وَأَهْلَكْنَا الْمُسْرِفِينَ ﴿٩﴾
10. *Laqad* (*verily, already and affirmatively*) We descended to you^b a Book^x in it^x (*is*) yourⁿ *thekro* (*appellation, repute*); do then not you^z cerebrate. لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ ﴿١٠﴾
11. And how-many⁹ *qassamna* (*We suppressed/squelched*) of a village^{w10} (*that*) was-she^y *dha'lematon*^{w11} (*injustice-doer-she*); and We established after it^w other people. وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ ﴿١١﴾
12. Then *lamma* (*when/whence*) they^z sensed Our *ba'asa*^x (*intense torment/Might*) *edha* (*suddenly/whereas*) they from her/it^{w12} they^z run. فَلَمَّا أَحْسَسُوا بِأَسَاسِنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ ﴿١٢﴾
13. Let-not run you,^z and let-return you^z to what you^c (*had been*) luxuriated in it;^x and yourⁿ dwellings, *la'alla* (*craving currently unavailable deed that/perhaps*) you^b (*be*) questioned you.^z لَا تَرْكُضُوا وَارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَمَسْكِنِكُمْ لَعَلَّكُمْ تَشْكُلُونَ ﴿١٣﴾
14. Said they:^z O, *waylana*¹³ (*for us: long lasting torture in Hell-woe/bane*); verily We were *dha'lemeena*¹⁴ (*injustice-doers*). قَالُوا يَوَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿١٤﴾
15. So ceased^w not *telka*^w (*she-that-afar-it^w / that^w / it^w*) (*is*) their invocation^w until We made them a harvest *kha'medeena* (*stills/quiets*). فَمَا زَالَتْ تِلْكَ دَعْوَتُهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ ﴿١٥﴾
16. And not We created the Heaven^w and the Earth^w and what (*are*) between them both playfully. وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَعِبِينَ ﴿١٦﴾
17. Had We wanted to *nattakbetha*¹⁵ (*[We] take and make*) an amusement^x surely *ittakbatna*¹⁶ (*We took and made*) it^x from *ladon*¹⁷ (*directly and possessively from*) Us, *en* (*if/ not*) We were doers. لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهْوًَا لَأَتَّخِذَنَّهُ مِنْ لَدُنَّا إِنْ كُنَّا فَعَلِينَ ﴿١٧﴾

⁸ The word "جَسَدًا" = a *tinged-physique* versus "body" be it *tinged* (colored) or *not*. See الراغب .

⁹ The word "كَمْ" is an *interrogative exclamatory particle*, meaning: "how-many," "how-much," "how-long."

¹⁰ Clearly it is the *inhabitants* of the village who were/had been *injustice-doers*.

¹¹ The word "ظَالِمًا" = "فَاعِلُ الظُّلْمِ" = "the *injustice-doer*," as "الظَّالِمُ" = "*injustice*."

¹² The pronoun "her/it^w" refers to the *village*, a *feminine gender in Arabic*; the village^w which is mentioned in the immediately preceding *Ayah*. They were fleeing from the village once they sensed the intense torment.

¹³ *Waylon* is an Arabic word that has three *distinct* meanings: (1) long lasting torture; (2) a valley in the Hell Fire with *intense* heat that it melts everything that comes into it; (3) ruin.

¹⁴ The "ظَالِمِينَ" = "the *injustice-doers*," as "الظُّلْمُ" = "*injustice*." See the *Lexicon* attached to this *Translation*.

¹⁵ The word "نَتَّخِذُ" from "الِاتِّخَاذُ" which is "اِفْتِعَالُ" for "لِسَانِ الْعَرَبِ"; therefore, "نَتَّخِذُ" is *always* taking and *presuming* some-thing about what was taken. Thus, it is *not* just the mere *taking*.

¹⁶ Ibid.

¹⁷ The word "لَدُنْ" is *closer* than "عِنْدَ" as you can say: "عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ," thus, "لَدُنْ" which *closer* spatially and more specific. So, "*directly and possessively from*" (Us) seems to indicate such *closeness*. See اللسان.

18. Rather We cast by the right^{x18} on the falsehood^x then *yadmagho*¹⁹ (brain-smite)s it;^x then *edba* (suddenly-/whereas) it^x (is) *za'hegon* (ennuied vanisher); and for you^b (is) the *waylon*²⁰ (lengthy: stay in a valley in Hell/bane-/woe) [of]/ for what you^z describe. بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ
فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمُ
الْوَيْلُ مِمَّا نَصِفُونَ ﴿١٨﴾
19. And for Him whatever (are) in the Heavens^w and the Earth;^w and whoever (are) *endaho* (by Him/at His presence) neither *yestakberoon*^{a21} (they[~] affirm their prideful haughtiness) a'n (regarding) His *eba'da'te* (worship-/servility-to-Him) and nor *yestab'seroona*^{a22} (they[~] show fatigue/exhaustion). وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ
عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ
وَلَا يَسْتَحْسِرُونَ ﴿١٩﴾
20. *Yousabbehona*^{a23} (he-they say: *subhana Allah*) the night and the *naba're* (between sunrise and sunset), not flag^{a24} they.^z يُسَبِّحُونَ أَتِلَّ وَالنَّهَارَ لَا يَفْتُرُونَ
﴿٢٠﴾
21. Or *ittakbatho*^{a25} (they[~] took and made) *aalebatan* (deities) from the Earth^w they resurrect. أَمْ اتَّخَذُوا إِلَهًا مِّنَ الْأَرْضِ
هُمْ يُنْشِرُونَ ﴿٢١﴾
22. If [was] in them both *aalebaton*^w (deities)^w except Allah, surely (would have) both corrupted;^w so, *Subhana*^{a26} (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) Allah, The *Arshe*'s^{a27} (Throne of Kingship)'s Lord *amma* (regarding) what they^z describe. لَوْ كَانَ فِيهِمَا آلَهِةٌ إِلَّا اللَّهُ لَفَسَدَتَا
فَسُبِّحَنَّ اللَّهُ رَبُّ الْعَرْشِ عَمَّا يَصِفُونَ
﴿٢٢﴾

¹⁸ Qur'aan's commentators say that "الحق" = "right," here means The Qur'aan and the "الباطل" = "falsehood" means the Satan or whatever it represents.

¹⁹ The word "دمغ" in "يدمغه" means struck it so strongly reaching its "دماغ" = "brain." Thus, this great *Ayah* expresses one of the most elegant figurative speeches. It represents the untruth with a "brain" to scheme its artifices and wiles and the truth as smiting its "brain," rendering it a "vanisher," i.e. passing it out of existence.

²⁰ *Waylon* is an Arabic word that has three distinct meanings: (1) lengthy: woe, bane; (2) a valley in the Hell Fire with intense heat that it melts everything that comes into it; (3) ruin.

²¹ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word..

²² The expression: "لا يستحسرون" means they uncover no weariness/boredom or regret for their worship. As the word "حسر" means uncover, or ended because of fatigue/weariness or regret. See التاج.

²³ The word "yousabbehona" = he-they say: "subhana Allah," that is: hallowedly and marvelously deeming Allah transcending all defects, and all solemnly stand in awe and utmost consecration of) Allah.

²⁴ The word "flag" means decline in vigor.

²⁵ See footnote 15 above regarding "اتخذ."

²⁶ The word "subhana" = "سبحان" has no English equivalent. Wherever this word, or its grammatical inflections (such as "سبحانك" or "سبحانه") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render "subhana" = "سبحان" concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

²⁷ So "العرش" in the Arabic language means: السرير الملكي أو السرير الذي يجلس عليه. Thus, "العرش" is "سرير الملك." In *Ayah* 23 of an-Namil: "...and for her a great *Arsb*." (S 27; 23), clearly means the "Arsb" is the "Throne of Power and Dominion." And according to الحديث المتفق عليه = The Hadeeth which is agreed upon, i.e. by both most authoritative Hadeeth narrators, Al-Bukhary and Muslim, the Prophet (SAWS) said: "so, verily the people are to be swooned (fainted). And that I am the first to regain consciousness, suddenly I am by (i.e. seeing) Mosa (Moses) he taking with a Pillar of the Pillars of The Arsb. So, I profoundly know not did he regained consciousness before me or he was recompensed by the Toor (Mount) swooning." See شرح العقيدة الطحاوية. See the attached list of References.

23. Not (to be) questioned [He] *amma* (regarding) what [He] does while they (are to be) questioned. (٢٣)
24. Or *ittakhatho*²⁸ (they took and made) of lesser than/without Him *aalehatan* (deities); let-say [you]: *hato* (clamorously expressing let-bring) yourⁿ proof; this (is) *thekro* (Qur'aan/ mention) of whom^p (are) with me and *thekro* of whom^p (were) before me; rather most (of) them know not the right, so they (are) shunners. (٢٤)
25. And not We sent, of before you^g of a messenger except (that) [We] reveal²⁹ to him, verily it^x [no] an *elaha* (a deity) except Me; so let-worship you^z [Me].³⁰ (٢٥)
26. And they^z said: *ittakhatha*³¹ (took and made) *Ar-Rahman* a child; *subhana*³² (Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of) Him; rather *ebadon* (worshippers/ submitters/ slaves) *mukramoon*³³ (they who are hospitality accorded and honored). (٢٦)
27. Not they^z precede Him by the say; and they by His command they^z work. (٢٧)
28. Knows [He] what (is) between their hands^{w34} and what (is) behind them; and not they^z intercede except for whom^p [He] pleased; and they from His *khashya'te* (reverent-fear)^w (are) *mushfegoona* (they who are in disquiet). (٢٨)
29. And whoever says [he] of them: verily I am *elahon* (a deity) of lesser than/without Him, then *tha'leka* (afar-that-it/that)^x [We] requite him Hell;^w like *tha'leka* [We] requite the *dha'lemeena* (injustice-doers). (٢٩)

²⁸ See footnote 15 above **اِتَّخَذَ**.

²⁹ See footnote 7 above regarding *reveal*.

³⁰ The letter "ن" in "فَاعْبُدُون" by Arabic (linguistic) Rule, is called "نون الوقاية او العماد، حيث لا يُستغنى عنها" which precedes the speaker's pronoun "ي." The speaker's pronoun "ي" in "فَاعْبُدُون" is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's* end harmony (rhyme). See **إعراب القرآن، لمحمود صافي**.

³¹ See footnote 15 above regarding **اِتَّخَذَ**.

³² The word "*subhanabo*" = "**سُبْحَانَهُ**" has no English equivalent. The word is made up of two parts: "*subhana*" and the pronoun "*bo*" = "Him." Wherever the word "*subhana*," or its associates/ inflections (such as "**سُبْحَانَ**" or "**سُبْحَانِكَ**") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness. So, we can render "*subhana*" = "**سُبْحَانَ**" concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him).

³³ English does not have a word for "*karram*" and its derivative "*mukramoon*". See *Lexicon* attached to this Translation.

³⁴ The phrase: "between their hands" is an Arabic tongue expression, meaning: ahead of them, or before.

30. Have [and]³⁵ not seen they^z who^r unbelieved they^z that the Heavens^w and the Earth^w both were *rat'qan* (a blend/fusion) and *fataq'na* (We rended/cleaved) them both; and We made of the water everything *hayyen* (living/alive); do then not they^z believe.

أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ
وَالْأَرْضَ كَانَا رَتْقًا فَفَتَقْنَاهُمَا
وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيًّا
أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾

31. And We made in the Earth^w anchors³⁶ (catches-/fasteners/stabilizers); so that not [it^w] wobbles by them; and We made in it^w *fejajan*³⁷ (spacious-valleys) paths, *la'alla* (craving currently unavailable deed that, perhaps) they *yabtadoona* (they^r find and accept the divine-guidance).

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ
بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا
لَعَلَّهُمْ يَهْتَدُونَ ﴿٣١﴾

32. And We made the Heaven^w a ceiling *mahfoodhan*³⁸ (that which is kept-up³⁹); and they (are) a'n (regarding) its^w *Aya'te*^w (signs/proofs) (are) shunners.

وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا
وَهُمْ عَنْ عَائِنِهَا مُعْرِضُونَ ﴿٣٢﴾

33. And He Who created the night^x and the *naba're*^x (between sunrise and sunset) and [the] sun^w and the moon^x each (is) in an orbit, they^z swim.

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ
وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ
يَسْبَحُونَ ﴿٣٣﴾

34. And not We made for a human of before you^g the immortality; do then *en* (if) you^h died then they (are) the immortals.

وَمَا جَعَلْنَا لِلشَّيْرِ مِنْ قَبْلِكَ الْخُلْدَ
أَفَايُن مِتَّ فَهُمْ الْخَالِدُونَ ﴿٣٤﴾

35. Every a self^w (is) a taster^{w40} (of) the death; and [We] essay you^b by the evil and the *khayr'e*⁴¹ (desirable-/worthiness/goodness/possession/rain) an essay;^w and to Us you^z (are to be) returned.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُمْ
بِالْخَيْرِ وَالْخَيْرِ فَتْنَةٌ وَإِلَيْنَا
تُرْجَعُونَ ﴿٣٥﴾

36. And if saw you^g who^r unbelieved they^z *en* (not) *yatta-kbetho*⁴² (they take and make) you^g except jestingly, (saying they): is this who^x *yadhkoro*⁴³ ([be] slanderously mentions) yourⁿ *aaleha* (deities) while they by *thekere* (mention of) *Ar-Rahma'ne* they (are) unbelievers.

وَإِذَا رَأَىكَ الَّذِينَ كَفَرُوا إِنْ
يَبْخَذُونَكَ إِلَّا هُزُؤًا أَهْذًا
الَّذِي يَذْكُرُ آلِهَتَكُمْ وَهُمْ
يَذْكُرِ الرَّحْمَنَ هُمْ كَافِرُونَ ﴿٣٦﴾

³⁵ The Arabic interrogative-castigatory particle “أَوَلَمْ” (implying negation) is made up of three parts (أ), (و), (لَمْ) “أَوَلَمْ,” meaning: does it, referring to the fact, or sound logic of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an interrogative particle which takes precedence for beginning a sentence. See the Lexicon attached to this Translation for more elaboration.

³⁶ That is the mountains.

³⁷ The word “فِجَاجَ” (also “فُجَاجَ” with *dhamma* or *kasrah* on the “ف”) means wide open valleys, i.e. not “passes,” as “passes” suggest narrow gaps between mountains, according to the dictionary definition.

³⁸ The word “mahfoodhan” is an objective, masculine noun, meaning that which is preserved.

³⁹ The word “محفوظ” is rooted in “حفظ” = “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*.” (Emphasis is added).

⁴⁰ The word “ذائقة” = “taster^w” refers to the “self,” ^w a feminine gender, so its reference must be feminized.

⁴¹ The word “خير” = “khayron,” and grammatically inflected “khayren” or “kharan” all mean that which is desirable, worthiness/goodness or possession. Clearly charity, prayer, or any meritorious deed is surely “خير.”

⁴² See footnote 15 above regarding اتخذ.

⁴³ The word “يذكر” has several meanings, among them “mention slanderously.” See التاج.

37. (Had been) created the mankind of a haste; [I] shall show you^b My Aya'te^w (signs/proofs) so let-not *tasta'aje-lona*⁴⁴ (affirmably-hasten you^z).
خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ سَأُرِيكُمْ
آيَاتِي فَلَا تَسْتَعْجِلُونِ ﴿٢٧﴾
38. And they^z say: when (is) this [the] promise, en (if) you^c were *ssadeqeena* (always-truth-enforcers).
وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن
كُنْتُمْ صَادِقِينَ ﴿٢٨﴾
39. If⁴⁵ know who^r unbelieved they^z when neither check they^z a'n (off) their faces The Fire^w and nor a'n (off) their backs; and not they (are to be) succored.
لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا
يَكْفُرُونَ عَنْ وُجُوهِهِمُ النَّارَ وَلَا
عَنْ ظُهُورِهِمْ وَلَا هُمْ يُنصَرُونَ ﴿٢٩﴾
40. Rather [*it*^w]⁴⁶ *ta'tee*^w (haps/comes to)^w them surprisingly so [*it*^w] addles them, so neither can they^z (do) its^w *raddda* (forthwith-return/averting) and nor they (be) reprieved.
بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا
يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنْظَرُونَ ﴿٣٠﴾
41. And *laqad* (verily, already and affirmatively) *istoh'ze'a*⁴⁷ (had been affirmably-jested) by messengers of before you;^g so *haqa* (deservedly besieged) by whom^r scoffed they^z of them what they^z were by it^x *yasta'hzeena* (affirmably jest they^z).
وَلَقَدْ أَسْتَهْزِئَ بِرُسُلٍ مِنْ قَبْلِكَ
فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا
بِهِ يَسْتَهْزِئُونَ ﴿٣١﴾
42. Let-say [you^s]: who^a [*be*] *yak'la'okum*⁴⁸ (sentinels and forfends) you^b by the night^x and the *naha're*^x (between sunrise and sunset) from Ar-Rahma'ne; rather they, a'n (regarding) their Lord's *Thekre* (Qur'aan/message-mention), (are) shunners.
قُلْ مَنْ يَكْلُؤُكُمْ بِاللَّيْلِ وَالنَّهَارِ
مِنَ الرَّحْمَنِ بَلْ هُمْ عَنْ ذِكْرِ
رَبِّهِمْ مُعْرِضُونَ ﴿٣٢﴾
43. Or (are) for them *aalebaton* (deities) preventing them of lesser than/without Us, neither can they^z succor their-selves^w and nor (are) they of Us (to be) companied.⁴⁹
أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا
لَا يَسْتَطِيعُونَ نَصْرَ أَنْفُسِهِمْ وَلَا
هُمْ مِنَّا يُصْحَبُونَ ﴿٣٣﴾
44. Rather *matta'ana* (We let relish the transitory worldly delight) those and their fathers until prolonged over them the age; do then not see they^z (that) surely We *na'atee*^x ([We] approach/come)^x the Earth^w [We] diminish it^w from its^w extremities; are then they the overcomeers.
بَلْ مَنَعْنَا هَؤُلَاءِ وَءَابَاءَهُمْ حَتَّى
طَالَ عَلَيْهِمُ الْعُمُرُ أَفَلَا يَرَوْنَ
أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ
أَطْرَافِهَا أَفَهُمُ الْغَالِبُونَ ﴿٣٤﴾
45. Let-say [you^s]: verily only [I] warn you^c by the revelation; and not hear the *sommo*⁵⁰ (deaf people) the
قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ وَلَا يَسْمَعُ

⁴⁴ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

⁴⁵ The particle “لو” since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a “لو” amounts to “if” or “when.” See *مغني اللبيب، ابن هشام*.

⁴⁶ The pronoun “it^w” here refers to: *The Hour* (of the Day of Judgment), or *The Fire*, or the *fact of punishment*.

⁴⁷ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

⁴⁸ That is “guards and protects” you from Allah's punishment of any kind?

⁴⁹ Clearly if one is of Allah's company, then that one is in the ultimate protection and care.

⁵⁰ The word “صم” is a plural noun while its closest English corresponding equivalent is an adjective and so no plural =

invocation/prayer if when^o (are to be) warned they.^z

أَلْصَقُوا الدُّعَاءَ إِذَا مَا يُنذَرُونَ ﴿٤٥﴾

46. And *la'en* (if indeed) touched-she^y/betided-she^y them a whiff-she^y of your^t Lord's torment verily assuredly⁵¹ say they:^z *waylana* (O, for us: a lengthy stay in Hell/ruin/woe); verily we were *dha'lemeena*⁵² (injustice-doers).

وَلَكِنْ مَسَّتْهُمْ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يَوَلَّلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٤٦﴾

47. And [We] put the balances the *qessita* (rendering absolute justice, post removal of injustice) for The *Qeyamatey's*^w (Judgment's) Day,^x so not (to be) wronged⁵³ a self^w a thing, and *en* (even if) [was] a *methgala* (weigh/burden-/equipoise) of a mustard seed^w *atayna* (We came) [by] it;^w and sufficed by Us reckoners.

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالُ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَىٰ بِنَا حَاسِبِينَ ﴿٤٧﴾

48. And *laqad* (verily, already and affirmatively) *aa'tayna* (We accorded) *Mosa* (Moses) and *Haroona* (Aaron) the Criterion^x and a light and a *thekran*^x (message/reminder)^x for the *muttaqeena* (reverential guarders against Allah's displeasure).

وَلَقَدْ آتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ وَضِيَاءً وَذِكْرًا لِّلْمُتَّقِينَ ﴿٤٨﴾

49. Who^r *yakhshba* (reverently-fear) they^z their Lord by the invisible and they of The Hour^w (are) *mushfegoona* (they^x who are in disquiet).

الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِّنَ السَّاعَةِ مُشْفِقُونَ ﴿٤٩﴾

50. And this (is) a blessed *thekron*^x (*Qur'aan*^x) We descended it;^x are then you^f for it^x negaters-/gainsayers.

وَهَذَا ذِكْرٌ مُّبَارَكٌ أَنزَلْنَاهُ أَفَأَنْتُمْ لَهُ مُنْكَرُونَ ﴿٥٠﴾

51. And *laqad* (verily, already and affirmatively) *aa'tayna* (We accorded) *Ibraheema* (Abraham) his *rushda*⁵⁴ (mature-discernment/rational guidance to the right) from before and We were by him Knowers.

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ وَكُنَّا بِهِ عَالِمِينَ ﴿٥١﴾

52. *Edb* (when/since) [he] said for his father and his people: what (are) these statues^x which^u you^f (are) for it^w anchorites.

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ الْأَتْمَانُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ ﴿٥٢﴾

53. Said they:^z we found our fathers for it^w worshippers.

قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ ﴿٥٣﴾

54. Said [he]: *laqad* (verily, already and affirmatively) you^c were, you^f and yourⁿ fathers in a misguidance^x manifest^x.

قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ ﴿٥٤﴾

55. Said they:^z have you^h come (to) us by the right^x or (are) you^s of the players.

قَالُوا أَجِئْنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِينَ ﴿٥٥﴾

= for it except to associate it with a plural noun, people. Hence, my translation above.

51 The "ل" in "القولن" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly"

52 The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice." See the Lexicon attached to this Translation.

53 See the Lexicon attached to this Translation for "الظلم" = "wronger."

54 See the Lexicon attached to this Translation for this rather important word.

56. Said [he]: rather yourⁿ Lord (is) the Heavens^w and the Earth's^w Lord Who *fattara* ([He] innately-perfectly-originated) them;^y and I over *tha'lekum* (collective-afar-that)^x (is) of the witnesses/testifiers. قَالَ بَلْ رَبُّكُمُ الرَّبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُمْ وَأَنَا عَلَىٰ ذَلِكُمْ مِنَ الشَّاهِدِينَ ﴿٥٦﴾
57. And *ta-Allahay*⁵⁵ (by Allah) [I] (shall) surely contrive (against) yourⁿ idols after you^z redirect/diverge retreaters. وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُولُوا مُدْبِرِينَ ﴿٥٧﴾
58. So [he] made them fragments/scraps except a chief for them *la'alla* (craving currently unavailable deed that/ perhaps) they to him return. فَجَعَلَهُمْ جُذَاذًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴿٥٨﴾
59. Said they:^z who^a did this by our *aaleha* (deities)? verily he (is) surely of the *dha'lemeena*⁵⁶ (injustice-doers). قَالُوا مَنْ فَعَلَ هَذَا بِإِلَهِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ ﴿٥٩﴾
60. Said they:^z we heard (of) a lad⁵⁷ *yadhkoro*⁵⁸ ([he] slanderously mentioning) them; being said for him: *Ebraheemo* (Abraham). قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ يُرَبُّهُمْ ﴿٦٠﴾
61. Said they:^z then *eeto*^x (let-you^z bring/come)^x by him over the mankind's eye;^w *la'alla* (craving currently unavailable deed that/ perhaps) they witness/testify they.^z قَالُوا فَاتُّوا بِهِ عَلَىٰ أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ﴿٦١﴾
62. Said the:^z have you,^s you^h did this by our *aaleha* (deities); O, *Ebraheemo* (Abraham). قَالُوا ءَأَنْتَ فَعَلْتَ هَذَا بِإِلَهَيْنَا يَا إِبْرَاهِيمُ ﴿٦٢﴾
63. Said [he]: rather did it^x their chief, this; so let-ask them you^z *en* (if) *en* (if) they^z were pronouncing. قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ ﴿٦٣﴾
64. So they^z returned to their selves;^w then said they:^z verily you^b you^f (are) the *dha'lemeena*⁵⁹ (injustice-doers). فَرَجَعُوا إِلَىٰ أَنفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ ﴿٦٤﴾
65. Afterwards they^z (had been) inverted over their heads: *laqad* (verily, already and affirmatively) knew you^h (that) not these pronounce. ثُمَّ نَكَّسُوا عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَؤُلَاءِ يَنْطِقُونَ ﴿٦٥﴾
66. Said [he]: do then worship you^z of lesser than-/without Allah what neither benefits you^b a thing and nor harms you.^b قَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ﴿٦٦﴾
67. Fie for you^b and for what you^z worship of lesser أَفِ لَكُمْ وَلِمَا تَعْبُدُونَ مِن

⁵⁵ The word “*ta-Allahay*” is made up of *two distinct* components: the “*ta*”= “ت” and “*Allahay*.” The “*ta*” is “القسم” = a “*jurative particle*,” in English it’s equivalent to “*by*” in the sense of: “*in the name of*,” and “*Allahay*” is “Allah” grammatically inflected because of the *prepositional genitive particle* “*ta*.”

⁵⁶ The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice.” See the *Lexicon* attached to this Translation.

⁵⁷ The word “فتى” has *three distinct* meanings: (1) lad/chap/fellow, i.e. a *man of any age*, (2) a *young man* taken as a *servant* or a *supporter*, (3) man of: *manliness, helpfulness, pridefulness*.

⁵⁸ The word “يذكر” has several meanings, among them “*mention slanderously*.”

⁵⁹ The “ظالمون” = “the injustice-doers,” as “الظلم” = “injustice.” See footnote 148 below.

than/without Allah; do then you^z not cerebrate.

دُونَ اللَّهِ أَفَلَا تَعْقِلُونَ ﴿٢٧﴾

68. Said they:^z *ba'rrego* (let-you^z iteratively⁶⁰ burn) him and let-succor you^z yourⁿ *aaleha* (deities) en (if) you^c were doers.

قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ ﴿٢٨﴾

69. Said We: O, fire^w let-be^w [you^y] coolness and peace on *Ebraheema* (*Abraham*).

قُلْنَا يَنَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿٢٩﴾

70. And they^z wanted by him a scheme then We made them the most losers.

وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ﴿٣٠﴾

71. And *najjayna* (We repetitively delivered) him and *Loottan* (*Lotti*) to the land^w which^u We blessed [in] it^w for the worlds.

وَبَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ ﴿٣١﴾

72. And We granted for him *Is-haqa* (*Isaac*) and *Ya'aqooba* (*Jacob*) a bonus;^{w61} and each We made *ssaleheen* (*righteous-people*).

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً ۚ وَكُلًّا جَعَلْنَا صَالِحِينَ ﴿٣٢﴾

73. And We made them principals, *yahdona* (they^z divinely-guide) by Our command; and We [revealed]⁶² to them doing the *kbayra'te* (*desirable-traits of worthiness and goodness*), and *eqama* (*sustaining/upping the prescribed obligations of*) the Prayer^w and *eeta* (*according/fulfilling the obligations of*) the *Zakata*^{w63} (*prescribed percentage of personal possessions*);^w and they^z were for Us worshippers.

وَجَعَلْنَاهُمْ أَيْمَةً يَهْتَدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ ﴿٣٣﴾

74. And *Loottan* (*Lotti*) *aa'taynaho* (We accorded him) a rule and knowledge; and *najjaynaho* (We repetitively delivered him) from the village^w which^u was^w doing^w the *kbaba'eth*⁶⁴ (*wicked/bad/ill-natured*); verily they were people (of) ill, *fa'seeqeena*⁶⁵ (*rebels vis-à-vis Allah's command*).

وَلُوطًا ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا وَبَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبِيثَاتِ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَاسِقِينَ ﴿٣٤﴾

75. And We admitted him in Our mercy;^w verily he (is) of the *ssa'leheena* (*righteous-people*).

وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ الصَّالِحِينَ ﴿٣٥﴾

76. And *Nohan* (*Noah*) *edh* (*when/while*) [he] called, of before, then *estajabna*⁶⁶ (We favorably-answered) for him; so *najjaynaho* (We repetitively delivered him) and his family^w from the distress, the great.

وَنُوحًا إِذْ نَادَىٰ مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٣٦﴾

⁶⁰ The word “حَرِّقُوهُ” is not like “أحرقوه.” So, “حَرِّقُوهُ” means *repetitively burn him*.

⁶¹ The word “نَافِلَةٌ” = *bonus*, in *Arabic* has a *feminine construct* and *many* meanings, but here it means “*grandson*.”

⁶² See footnote 7 above regarding *revealed* = “أَوْحَى.”

⁶³ See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its implications.

⁶⁴ The *wicked, bad and ill-natured*.

⁶⁵ See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its grammatical inflections.

⁶⁶ The word “استجاب” is *answered* plus *made available* what was requested, i.e. “*favorably-answered*.”

77. And We succored him from the people who^r they^z denied by Our *Aya'te*^w (miracles/signs/proofs); verily they were people (of) ill; so We drowned them wholes. وَنَصَرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَبُوا
يَايَلَنَّا إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ
فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٧٧﴾

78. And *Dawooda* (David) and *Sulaymana* (Solomon) *edh* (when/since) both rule in the *bartha*^x (cultivation/crops)^x *edh* by night the people's sheep *nafashat* (scattered-grazing) in it;^x We were for their rule witnesses. وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي
الْحَرْثِ إِذْ نَفَسَتْ فِيهِ غَنَمُ الْقَوْمِ
وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ ﴿٧٨﴾

79. Then savvied it^w We *Sulaymana* (Solomon); and each, *aa'tayna* (We accorded) a rule and a knowledge; and We subjugated with *Dawooda* (David) the mountains *yousabbehna*⁶⁷ (she-they say: *subhana Allah*) and the birds; and We were doers. فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا آتَيْنَا
حُكْمًا وَعَلَّمْنَا دَاوُدَ مَعَ دَاوُدَ
الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا
فَاعِلِينَ ﴿٧٩﴾

80. And We taught him *ssan'ata*^w (careful-craft)^w (for) *laboosen* (armor-clothing) for you^b to fortify you^b from yourⁿ *ba'a'se* (warfare/torment/might); so are you^f thankers. وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَّكُمْ
لِنَحْصِنَكُمْ مِنْ بَأْسِكُمْ فَهَلْ أَنْتُمْ
شَاكِرُونَ ﴿٨٠﴾

81. And for *Sulaymana* (Solomon) the wind^w tempesting-she,^y [it^{aw}] moves by his command^x to the land^w which^u We blessed in it^w and We were by everything Knowers. وَلَسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ
إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا وَكُنَّا
بِكُلِّ شَيْءٍ عَلِيمِينَ ﴿٨١﴾

82. And of the Satans who^x they^z dive for him and they^z work a work lesser than *tha'leka* (afar-that-it/that);^x and We were for them keepers-up.⁶⁸ وَمِنَ الشَّيَاطِينِ مَنْ يَغُوصُونَ
لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ
ذَلِكَ وَكُنَّا لَهُمْ حَافِظِينَ ﴿٨٢﴾

83. And *Ayyouba* (Job) *edh* (when) [he] called his Lord surely I, touched/betided me the *dhurro* (persisting distress), and You^s (are) *arhamo* (most merciful) (of) the *ra'hemeena* (iterative mercy-Giver). ﴿٨٣﴾ وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي
مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ
الرَّاحِمِينَ ﴿٨٣﴾

84. So *estajabna*⁶⁹ (We favorably-answered) for him; so We doffed what (was/is) by him of *dhurro* (persistent distress); and *aa'taynabo* (We accorded him) his family^w and like them with them, a mercy^w from *enda* (by munificence of/by Rule of) Us and a reminiscence-/remembrance^{w70} for the worshippers. فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ
ضُرِّهِ وَاَتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ
مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرَىٰ
لِلْعَالَمِينَ ﴿٨٤﴾

⁶⁷ The word "*yousabbehna*" means *she: it/they say: "subhana Allah,"* that is: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.* Mountains and birds are "*broken plural*" in Arabic, so their reference is *feminized*, hence "*يسبحن*" = *she-they/it say....*

⁶⁸ The word "*حافظين*" is rooted in "*حفظ*" which is to "*kept-up*" not just "*kept*, or maintained," or even "*guarded*." Merriam Webster's Dictionary puts "*keep up*" as: "*to stay even (as in acts of strength, endurance, or speed)* *although he was small he could keep up with the larger boys in sports*." (Emphasis is added).

⁶⁹ The word "*استجاب*" is *answered* plus *made available* what was requested, i.e. "*favorably-answered*."

⁷⁰ The word "*ذكرى*" is "*reminiscence/remembrance*" based on this great *Ayah*, "*And if the Satan (causes) you^g =*

85. And Ismaela (Ishmael) and Idreesa (Idris) and Thulkefla (Isaiah) each, of the *ssa'bereena* (people of patience).
وَأِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ
كُلٌّ مِنَ الصَّابِرِينَ ﴿٨٥﴾

86. And We admitted them in Our mercy;^w verily they (are) of the *ssa'leheena* (righteous-people).
وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ
مِنَ الصَّالِحِينَ ﴿٨٦﴾

87. And Thannoo'ne (man of the fish/Jonah) edh (when) [he] went mutually angrily; so [he] presumed that never *nag'dera* ([We] constrain/constrict) on him; so [he] called in the darknesses^w that: no an *elaha* (a deity) except You;^s *Subhana*⁷¹ (hallowedly and marvelously we deem You^g transcending all defects and we solemnly stand in awe and utmost consecration of) You;^g verily I was of the *dha'le-meena*⁷² (injustice-doers).
وَذَا النُّونِ إِذْ ذَهَبَ مُغْضِبًا
فَطَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَكَادَى فِي
الْظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ
سُبْحَانَكَ إِنِّي كُنْتُ مِنَ
الظَّالِمِينَ ﴿٨٧﴾

88. So *estajabna*⁷³ (We favorably-answered) for him and *najjay-naho* (We recurrently delivered him) from the affliction, and like *tha'leka* (afar-that-it/that)^x [We] deliver the believers.
فَاسْتَجَبْنَا لَهُ وَجَجْنَاهُ مِنَ الْغَمِّ
وَكَذَلِكَ تُنْجِي الْمُؤْمِنِينَ ﴿٨٨﴾

89. And Zakariyya (Zachariah) edh (when/while) [he] called his Lord: O, my Lord let-not leave me [You^s] a solitary and You^s (are) *khayro* (superior-/worthier) (of) the inheritors.
وَزَكَرِيَّا إِذْ نَادَى رَبَّهُ رَبِّ لَا
تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ
الْوَارِثِينَ ﴿٨٩﴾

90. So *estajabna*⁷⁴ (We favorably-answered) for him and We granted for him Yahya (John) and We reformed for him his spouse; verily they were mutually vying⁷⁵ (to gain) the *khayra'te* (desirable-traits of worthiness and goodness) and they^z invoke Us wishfully and apprehensively/dreadfully; and were they^z for Us *khashe'een*⁷⁶ (they who: totally subdued their body, sight, sound and solemnly bow in the Prayer).
فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ
يَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَهُ
إِنَّهُمْ كَانُوا يُسْأَرُونَ فِي
الْخَيْرَاتِ وَيَدْعُونَنَا رَعَبًا وَرَهَبًا
وَكَانُوا لَنَا خَاشِعِينَ ﴿٩٠﴾

= to assuredly forget then sit not, after [the] reminiscence/remembrance" (S6: 68).

⁷¹ The word "*subhanaka*" = "سُبْحَانَكَ" has no English equivalent. Wherever this word, or its grammatical inflections (such as "سُبْحَان" or "سُبْحَانُهُ") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness. So, we can render "*subhanaka*" = "سُبْحَانَكَ" concept by saying: hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah.

⁷² The "ظَالِمِينَ" = "the injustice-doer," as "الظُّلْم" = "injustice." See the *Lexicon* attached to this Translation.

⁷³ The word "استجاب," see footnote 69 above.

⁷⁴ Ibid.

⁷⁵ It must be pointed out that the *vying* is not (a) to or (b) for; as both (a) and (b) would imply they are outside the good things; while in fact they are already within them, only they have to *vie* to achieve higher-ranking.

⁷⁶ The word "خَاشِعِينَ" = *khashe'een*, is plural, masculine, subjective noun, with no English equivalent available for it *per se*. The word "خُشُوع" in "خَاشِعِينَ" = *khashe'een* involves more than just "humbleness" or "submission" as that suggests bodily or attitudinal behavior. However, "خُشُوع" denotes submission or subduing of sight and sound as well. So "الخَاشِعِينَ" are those who had totally subdued their body, sight and sound. Also sometime "الخَاشِعِينَ" = they who bow in the Prayer. See البصائر and اللسان.

91. And which^u safeguarded-she^{y77} her *farja*^{x78} (*anterior anatomy/sleeve*)^x then We blew in her/it^w of Our Ruo'be (*Mercy/Revelation/ Arch Angle Gabriel/ Soul*) and We made her and her son an *Aya'tan*^w (*miracle/sign/proof*)^w for the worlds. وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ ﴿٩١﴾
92. Verily this^{w79} (*is*) yourⁿ *Ummato*^w (*religion/ community*)^w (*is*) an *Ummatan*^w one^w and I am yourⁿ Lord, so let-you^z worship [Me].⁸⁰ إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ ﴿٩٢﴾
93. And *taqa'tta'ao* (*iteratively cut/fragmented they*)⁸¹ their matter among them; each to Us (*are*) returnees. وَنَقَطَعُوا أَمْرَهُمْ بَيْنَهُمْ كُلُّ إِلَيْنَا رَاجِعُونَ ﴿٩٣﴾
94. So whoever [*he*] works of the righteous-works^w while he (*is*) a believer then no *kufrana* (*denial*) for his endeavor;⁸¹ and verily We (*are*) for him writers. فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِ وَإِنَّا لَهُ كَاتِبُونَ ﴿٩٤﴾
95. And (*is*) a ban on a village^w *ablakna* (*We perished*) it;^w verily they (*are*) not returning.⁸² وَحَرَّمْ عَلَىٰ قَرْبَةٍ أَهْلُكُنَّهَا أَنَّهُمْ لَا يَرْجِعُونَ ﴿٩٥﴾
96. Until if (*had been*) opened-she^y *Yajoojo* (*Gog*) and *Ma'ajoojo* (*magog*), and they (*are*) from every elevation they^z flit. حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدْبٍ يَنْسِلُونَ ﴿٩٦﴾
97. And *eqtaraba*⁸³ (*festinately-approached*) the promise, the right; so *edha* (*suddenly/ whereas*) starers-she^y (*are*) their *abssa'ro* (*insights/ discernments*)^x (*of*) whom^r unbelieved وَأَقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَرُ الَّذِينَ كَفَرُوا

⁷⁷ That is absolutely shielded and protected.

⁷⁸ The word "*farj*" = "فَرْجٌ" has several meanings: (1) any *slit* which separate two parts; (2) any *opening* in a mountain or the cloud; (3) a *gap* into a protective wall; (4) the *external genital of the female*, and some time the word "*farj*" could be said to indicate the *anterior* or the *posterior* aspects of the genitals; (5) every "*opening*" between two parts could be referred to as "*farj*." In this case, and Allah knows best, she (peace be upon her) secured and protected what applies in (4) as most commonly understandable, i.e. maintain her chastity. However, there are many Qur'aan commentators who maintain that the "*farj*" here refers to the "sleeve" in her garment which she secured from Gabriel (peace be upon him) as she did *not* know who he was. So the "blowing was in this "sleeve."

⁷⁹ This reference "*this*" = "هَذِهِ" which refers to the *Ummah*, which a feminine noun in Arabic.

⁸⁰ The letter "ن" in "فَاعْبُدُونَ" is called "نون الوقاية او العمداء، حيث لا يُستغنى عنها" which precedes the speaker's pronoun "ي." The speaker's pronoun "ي" in "فَاعْبُدُونَ" by Arabic (*linguistic*) Rule, is omitted for "التخفيف" = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي

⁸¹ The word "سعى" has several meanings, depending on the context: (1) "بمعنى عدا دون الشد" i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى" i.e. treaded = walk on, over, or along; (3) "عمل باجتهاد" = endeavored, i.e. *he made conscientious or concerted effort toward an end*, as in *this context*; (4) "بمعنى قصد" intentionally treaded. When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الام." See الصائر، واللسان.

⁸² That is to say once a people were destroyed by Allah because they disobeyed His messenger, there is no way for them to come back to this world to start anew and repent.

⁸³ The word "اقترب" is more particular than "قرب" as "المبالغة في القرب" = "اقترب" i.e. indicative of a *superlative* of the approach. See التاج. So for such a *superlative* of the approach/ nighing. So, "*festinately*" is used to qualify the approach in order to intensify it.

they;^z *ya'waylana* (O, for us: a lengthy stay in Hell-/ruin/woe); *qad* (already and affirmatively) we were in heedlessness^w of this; rather we were *dha'lemeena*⁸⁴ (injustice-doers).

يَوَلَيْنَا قَدْ كُنَّا فِي غَفْلَةٍ مِّنْ هَذَا بَلْ كُنَّا ظَالِمِينَ ﴿٩٧﴾

98. Verily you^b and *ma*⁸⁵ (whatever) worship you^z of lesser than/without Allah (are) Hell's^w tinder;⁸⁶ you^f (are) to it^w *wa'redona* (comers-in/arrivers you^z).

إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا وَرِدُونَ ﴿٩٨﴾

99. If [were] those *aaleha* (deities) not *warado* (they^z came-in/arrived-to) it^w and each (is) in it^w immortals they.^z

لَوْ كَانَتْ هَتُولاَءِ ۖ إِلَٰهَةً مَّا وَرَدُوهَا وَكُلٌّ فِيهَا خَالِدُونَ ﴿٩٩﴾

100. For them in it^w *zafeeron*⁸⁷ (audible distressing fullness of the chest) and they (are) in it^w not hear they.^z

لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ﴿١٠٠﴾

101. Verily who^r preceded^w for them from Us the *Husna*^w (Paradise^w) those (are) *a'n* (off) it^w *mob'adoona*⁸⁸ (ones far removed).

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠١﴾

102. Not hear they^z its^w undertone and they (are) in what themselves^w desired (are) immortals.

لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ ﴿١٠٢﴾

103. Not saddens them [the] panic the biggest; *tatalaqq*^a (iteratively receive/face) them the angels: this (is) yourⁿ day which^x you^c (were being) promised.

لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ ﴿١٠٣﴾

104. Day [We] fold the sky^w as folding the *sejjelle* (record-scroll) for the books; just-as We began first creation^x We repeat it;^x a promise on Us, verily We were doers.

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِ لِلْكِتَابِ ۖ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ ثُمَّ عُدُّهُ. وَعَدَّا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ ﴿١٠٤﴾

105. And *laqad* (verily, already and affirmatively) We wrote in the *Zaboore* (Book of David/book of wisdoms/proverbs) from after the *Thekre* (The Preserved Tablet/*Qur'aan*) that the Earth^w inherit it^w My *eba'de* (worshippers-/submitters/slaves), the *ssa'leboona* (righteous-people).

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ﴿١٠٥﴾

⁸⁴ The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice.” See the *Lexicon* attached to this Translation.

⁸⁵ This “ma,” approximated here by “whatever.” Such a “ma” is for a non-distinctive-noun, used for non-intelligent entities. So Jesus or his chaste mother, considered “deities” by some are clearly not meant, as both are intelligent. See *السان*.

⁸⁶ The word “حصب” carries two distinct meanings: (1) small stones; and (2) the material intended and readied for fire-fuel, as in this *Ayah*. It could be of any thing, including stones and humans. When kindled and starts burning then it is called “وقود,” the fueling material.

⁸⁷ The word “زفير” has several meanings: (1) the hard and difficult breathing; (2) audible distressing fullness of the chest; (3) inhalation with slow and prolonged exhalation, as if sighing due to pain; (4) audible sound of the donkey’s braying beginning; (4) inhalation and exhalation.

⁸⁸ The word “mub’adoon” = “مبدون” is an objective plural noun, rather rare to find in English.

106. Verily in this^x surely (*is*) announcement/sufficiency⁸⁹ إِنَّ فِي هَذَا لَبَلَاغًا لِّقَوْمٍ عَالِمِينَ
for a worshipping people. (١٦٦)
107. And not We sent you^g except a mercy^w for the وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ
worlds. (١٦٧)
108. Let-say [*you*^s]: verily only, (*what is being*) revealed⁹⁰ قُلْ إِنَّمَا يُوحِي إِلَيَّ أَنَّمَا
to me: verily only yourⁿ *elabo* (*deity*) (*is*) one *elabon* إِلَهُكُمْ إِلَهٌ وَحْدٌ فَهَلْ أَنتُم
(*deity*); so are you^f Muslims (*peaceful submitters*). مُسْلِمُونَ (١٦٨)
109. So *en* (*if*) diverted they^z then let-say [*you*^s]: I فَإِنْ تَوَلَّوْا فَقُلْ ءَاذَنْتُكُمْ عَلَى
proclaimed⁹¹ (*to*) you^b on *sawa* (*mutual equality of*
under-standing) and *en* (*not*) *adrey*⁹² ([*I*] *profoundly-*
understand) is (*it*^x) near or far what you^z (*are being*) سَوَاءٍ وَإِنْ أَدْرَى أَقْرَبُ أَمْ بَعِيدٌ
promised. مَا تُوعَدُونَ (١٦٩)
110. Verily He knows the loudening of the say and إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ
knows [*He*] what conceal you.^z وَيَعْلَمُ مَا تَكْتُمُونَ (١٧٠)
111. And *en* (*not*) *adrey* ([*I*] *profoundly understand*), *la'alla*⁹³ وَإِنْ أَدْرَى لَعَلَّهُ فِتْنَةٌ لَّكُمْ
(*craving currently unavailable deed that, perhaps*) it^x (*is*) a وَمَنْعٌ إِلَىٰ حِينٍ
trial^w for you^b and a *mata'on*⁹⁴ (*resource for transitory*
worldly delight) to a while. (١٧١)
112. Said [*he*]: O, my Lord let-rule [*You*^s] by the right قُلْ رَبِّ أَحْكُم بِالْحَقِّ وَرَبُّنَا الرَّحْمَنُ
and our Lord *Ar-Rahma'no*, the *Musta'aan* (*He Who*
is sought for help), over what you^z describe, (*i.e. you*^z
claim). الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ (١٧٢)

آياتها
78
Ayahسُورَةُ الْحَجِّ
Surato Al'Haj'je
(The Pilgrimage)ترتيبها
22
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. O, you the mankind: *ettaqo* (*let reverentially guard you*^z
not to displease) yourⁿ Lord; verily The Hour's^w quake^w يَتَأْتِيهَا النَّاسُ أَتَقْوُوا رَبَّكُمْ ءَإِنْ
(*is*) a thing great. زَلَزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ (١٧٣)

⁸⁹ The word "بلاغ" also means "كفاية" = sufficiency. See الراغب و الهادي

⁹⁰ See footnote 7 above regarding *revealed* = "أوحى".

⁹¹ The word "أذن" could carry a *double* meaning: simply *announcing* or solemnly *declaring an abrogation of any peace arrangement between one party and another*.

⁹² The word "تدري" is from "دراية" which is *far more reaching* than the simple "*knowledge*," as "*دراية*" extends to having *deep understanding* of the subject matter.

⁹³ Ibid. Also the "هـ" in "لعله" refers to the "إمهال" = the reprieve. See القرطبي.

⁹⁴ The word "متاع" = "mata'aon" is rooted in the word "منع" = "matta'a" with many meanings, among them: *resources of transitory worldly delight*. See *Lexicon* attached to this *Translation* for more elaboration. +

2. Day you^z see it^w distracts^w [it^w] every suckler-she^y *amma* (regarding) what suckled-she;^y and *tadba'o* (*she*^y births/delivers^y) every *tha'te*¹ (possessor of) *hamlen* (internal-burden, i.e. pregnancy) her *hamla* (*hamlen*) and [you^s] see the mankind drunks while not they (are) drunks; [and,] but Allah's torment (is) severe. يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُمْ بِسُكَارَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴿٢﴾
3. And of the mankind who^p [*he*] disputes in Allah by other than knowledge and *yattabe'ao* ([*he*] closely-follows) every Satan, *mareeden* (obdurate/rebellious). وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ ﴿٣﴾
4. (Had been) written on him that it^x whoever [*he*] allied him² then verily he misleads him and *yahdey* (divinely-guides) him to torment (of) the *Sa'eere*^w (intensely kindling Fire).^w كُتِبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّاهُ فَأَنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٤﴾
5. O, you the mankind: *en* (if) you^c were in suspicion of the resurrection, then verily We created you^b of a *tora'ben* (crushed sand); afterward of *nuttifaten*³ (sperm-drop);^w afterwards of *alaga'ten*⁴ (adherent-suspender/ blood-clot);^w afterwards of *mudh'ghaten* (flesh-morse)^w fashioned-she^y and other than fashioned-she;^{y5} to [*We*] manifest for you^b and [*We*] settle in the wombs what [*We*] will, to an *aja'len*⁶ (term-limit) *musamma*⁷ (that which is designated and/or named); afterwards *nokbrejo* ([*We*] produce/ emerge) you^b a baby; afterwards, to reach you^z yourⁿ *ashuda*⁸ (prime/full strength); and of you^b who^p *youtawaffa*⁹ ([*he*] is received while dying) and of you^b who^p *youraddo* ([*he*] is to be reverted) to *ardha'le* (meanest of the age), so as not knows [*he*] from after a knowledge a thing; and [you^s] see the land^w still/barren,^{w10} so بَنَآئِهَا النَّاسُ إِن كُنتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاهُم مِّن تُّرَابٍ ثُمَّ مِّن نَّطْفَةٍ ثُمَّ مِّن عَلَقَةٍ ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّفَةٍ وَغَيْرِ مُخْلَقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقَرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشَدَّكُمْ وَمِنْكُمْ مَّن يَمُوتُ وَمِنْكُمْ مَّن يَرُدُّ إِلَىٰ أَرْدَلِ الْأَعْمُرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا وَتَرَىٰ الْأَرْضَ هَامِدَةً فَإِذَا

1 It must be noted here that there is “حَمْلٌ، بفتح الحاء” and “حَمْلٌ، بكسر الحاء”. The “حَمْلٌ، بفتح” is that which is carried internally, such as an infant inside the womb. And “حَمْلٌ، بكسر الحاء” any burden carried on the head, shoulder, back or by the hands. So “ذات حمل” = a she-internal-burden-possessor, i.e. no exact English equivalent.

2 That the Satan

3 The word “نطفة” in the text has at least two distinct meanings: (1) a drop of pure or clear water, (2) drop of semen. Clearly, and Allah knows best, here “نطفة” is the male semen.

4 The word “علقة” = “adherent-suspender,” = that which adheres as suspender or “clot” in both Arabic and English “علقة” or “adherent-suspender/ clot” could be of any thing. But in this case of “bloody nature” perhaps it is “the mass of the zygote” (the union of the sperm and an ovum before its cleavage).

5 That is partly it is fashioned and partly it is not fashioned.

6 The word “الأجل” means term-limit, see اللسان.

7 The word “musamma” is masculine, singular, subjective noun, meaning: that which is designated and/or named.

8 The Arabic word “ashuda” = “أشده” translated as [his “prime, full strength”] meaning reached the ideal age of physical and mental strengths.

9 The word “youtawaffa” = “يُتَوَفَّى” is a transitive, present tense, always passively constructed. Thus, it is different than “يموت” a transitive verb meaning to die. But in the case of “youtawaffa” = “يُتَوَفَّى” which must always be passively constructed, because when death occurs to some one, that one gets to be deprived of life by Allah or His agents (the angels) on His command. Thus, his soul is received by Allah or His agent. That is why the person is deprived of life. After death, there is a reception of the soul or the body and soul by Allah or His agent to the soul or the soul and body on Allah's command.

10 The word “هامة” like “هدمت النار”, i.e. “هدمت ثم طفت” = “extinguished.” However, “هدمت الأرض” = the =

- edha* (when/if) We descended on it^w the water it^w thrills-she^y and swells-she^y and it^w sprouts-she^y of every delightful category/hue.¹¹
6. *Tha'leka* (afar-that-it/that)^x (is) because surely Allah, He (is) The Right; and verily He quickens the deceased; and verily He over every-thing (is) Omnipotent.
7. And verily The Hour^w (is) *aa'teyaton*^{w12} (approaching-/comer)^w no suspicion in it;^w and that Allah resurrects¹³ whom^p (are) in the tombs.
8. And of the mankind who^p [he] disputes in Allah by other than a knowledge and nor a *huda* (divine-guidance) and nor a book illuminator.
9. *Thani'ettfebe*¹⁴ (bending-his-side) to mislead a'n (off) Allah's path; for him in the world^w (is) an ignominy and [We] (cause) him taste, The *Qeyamatey's*^w (Judgment's) Day^x the burning torment.
10. *Tha'leka* (afar-that-it/that)^x (is) by what advanced-she^y your^t both hands;^w and verily Allah (is) surely not a *dballamen*¹⁵ (multitudinal injustice-doer) for the *abee'de* (worshippers/submitters/slaves).¹⁶
11. And of the mankind who^p [he] worships Allah on a *harfen*¹⁷ (edge/conditional-way); so *en* (if) betided him a *kbayron*^{x18} (desirable/worthiness/goodness)^x [he] tranquilized by it;^x and *en* betided^w him an essay^w [he] transposed on his face;¹⁹ lost [he] the world^w and the Hereafter.^w *Tha'leka* (afar-that-it/that)^x (is) the *khusra'ne*²⁰ (perdition-/waste/misguidance) the manifester.

= land lacked vegetation, did not have beneficial produce, or it is "barren." See **الراغب**. And compare this with **البصائر** (S41:39). See **الأرض خاشعة**.

¹¹ The word "زوج" strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen), (5) hue (color). And quite relevant to the word "زوج" is its plural: (1) "أزواج", which could also mean: (2) similars, i.e. the look-likes., and in this particular *Ayah*, (3) category/hues, according to *Qur'aan* commentators and some linguists. See **القرطبي، الألوسي**.

¹² The reference "arriver," is clearly to the Hour^w, as the Hour^w is a feminine, thus "arriver^w."

¹³ The word "بعث" carries several meanings, among them: sent, arouse, resurrected, awaken, missioned, and prompted.

¹⁴ The expression "bending his side" means turning one's side and withdrawing in arrogance.

¹⁵ The word "ظلام" means multitudinous injustice-doer. The negation of multitudinous injustice-doing is conclusively implies that even a once injustice-doing will not avail or befit Allah. That is because the injustice-doing to a party benefits the injustice-doer. That is to say the injustice-doer does his injustice to someone in order to benefit him-self. Hence, the multitudinous injustice-doing benefits a lot more. Therefore, negating the bigger benefits automatically negates the smaller one. Clearly Allah is exalted and is beyond any need. So He does not wrong.

¹⁶ The word "عبيد" = "slaves, worshippers, submitters" means all Allah's creatures of humans or jinn. So, if they are His "عبيد," then no one else "owns" them, hence they are all free from any human bondage.

¹⁷ The word "حرف" = "harfen" has many meanings, among them: (1) edge, (2) a conditional way of having the desirable, as in this *Ayah*. Thus, once any undesirable thing happens to that person than the person reverts.

¹⁸ The word "خير" = "kbayron," and grammatically inflected "kbayren" or "kharan" all mean that which is desirable, of worthiness or goodness. Clearly charity, prayer, or any meritorious deed is surely "خير."

¹⁹ The locution: "إنقلب على وجهه" = "he transposed on his face," i.e. he renounced and reverted back to his old ways.

²⁰ The word "الخسران," linguistically in The *Qur'aan* has various senses, such as "waste" or as in here it means misguidance/perdition. See the *Lexicon* attached to this Translation for details. Also see **البصائر**.

12. Invokes [he] of lesser than/without Allah what not harms him and what not benefits him; *tha'leka* (*afar-that-it/that*)^x (*is*) the misguidance the afar. يَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا نَفْعَ لَهُ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ١٢
13. Invokes [he] surely of his harm nearer/closer than his benefit; surely wretched (*is*) the guardian²¹ and surely wretched (*is*) the associate. يَدْعُوا لِمَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ لَيْسَ الْمَوْلَى وَلَيْسَ الْعَشِيرُ ١٣
14. Verily Allah admits whom^p believed they^z and worked they^z the righteous-works^w paradises^w- /gardens^w run^w from under it^w the rivers; verily Allah does what [He] wants. إِنَّ اللَّهَ يَدْخُلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ١٤
15. Whoever [he] [was] presuming that never succors²² him Allah in the world^w and the Hereafter^w then let extends [he] by a cause²³ (*means/medium*) to the sky,^{w24} afterwards let cuts [he] then let look [he]: did assuredly undo his scheme/ill-artifice, what exasperates [him].²⁵ مَنْ كَانَتْ يَظُنُّ أَنَّ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ هَلْ يُذْهِبَ كَيْدَهُ مَا يَغِيطُ ١٥
16. And like *tha'leka* (*afar-that-it/that*)^x We descended it^x *Aya'ten*^w (*Qur'aanic statements*) evident-she;^{ym} and verily Allah *yahdey* (*divinely-guides*) whom^p [He/ he] wants. وَكَذَلِكَ أَنْزَلْنَاهُ ءَايَاتٍ يَبَيِّنَاتٍ وَأَنَّ اللَّهَ يَهْدِيَ مَنْ يُرِيدُ ١٦
17. Verily who^r believed they^z and who^r *hado*²⁶ (*who adopted the Jewish "law"/customs/repented*) and the *ssa'bena*²⁷ (*followers of Noah/ leavers of their people's religion*) and the *Nassara*^{*} (*presumptively Christians*) and the Magi²⁸ and who^r partnered (*deities with Allah*) they^z verily Allah sunders among them The *Qeyamatey's*^w (*Judgment's*) Day;^x verily Allah over every-thing (*is*) *Sha'heed* (*Witnesser/ Testifier*). إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالْمَصْرِيَّةَ وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ١٧
18. Have not [you^s] seen that Allah kowtows for Him أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي

²¹ The word "مولى" could also mean: friend, ally, protector.

²² That is to provide with food and riches him or send rain from the sky for Mohammad (SAWS), as "نصر" according to Qur'aan commentators, could mean provision or rain in Arabic.

²³ The word "سبب" means a "mean," which is in this case a rope of some sort.

²⁴ The "sky" here means the roof, as the Arabic idiomatic expression says: *whatever roofs you is sky*.

²⁵ That is those who harbor *ill feelings* (ill-artifices) towards Mohammad (SAWS), let them hung *themselves by means of a rope to their ceilings and then cut off the rope after they suffocate* and find out if such an action would relieve them of what exasperates them?

²⁶ The word "hada" for the singular and "hado" for the plural has *three distinct* Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the "law" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for "religion" *per se*, that is why they say: "lam," that is they say the *Mosaic Law*, instead of *Mosaic religion*.

²⁷ This word "sabeyeen" refers to, and Allah knows best, to the people who used to live in Musal (Iraq) and are followers of Noah. But the word also means those who left their religion and adopted another religion. See *الراغب*

* The Nassara are, **predate** the establishment of "Christianity." Nassara are the follower of Jesus. See (S2:62) footnotes.

²⁸ The "Magi" = "المجوس," is the plural of the Magus. The Magi are *people who worshipped Fire*. They were in present day Persia and Media (southwest of Iran).

who^P (are) in the Heavens^w and [in] the Earth^w and the sun^w and the moon^x and the stars^w and the mountains^x and the trees^w and the *dawabbo*^w (*she-moving-creatures*)^w and many of the mankind; and many righted on him the torment; and whomever Allah demeans then not for him of a *mukrim*²⁹ (*hospitality giver and ennobler*); verily Allah does whatever³⁰ [He] wants.

أَسْمَوَاتٍ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ
وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ
وَالْدَوَابُّ وَكَثِيرٌ مِنَ النَّاسِ
وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَنْ يُنِ
اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ
مَا يَشَاءُ ﴿١٨﴾

19. This [both], twain disputants/antagonists, disputed they^z in their Lord; so who^r unbelieved they^z (*had been*) cut^w for them garments of a fire^w *youssabbo* (*to be descended/poured*) from above/atop their heads the *hameemo*³¹ (*maximally heated/cooled water*).

هَذَانِ خَصْمَانِ أَخَصَمُوا فِي رَبِّهِمْ
فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ
ثِيَابٌ مِنْ نَارٍ يُصَبُّ مِنْ فَوْقِ
رُءُوسِهِمُ الْحَمِيمُ ﴿١٩﴾

20. (*To be*) melted by it^x what (are) in their bellies and the skins.

يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ
﴿٢٠﴾

21. And for them (are) maces of iron.

وَلَهُمْ مَقْعٌ مِنْ حَدِيدٍ ﴿٢١﴾

22. Everywhen wanted they^z to exit from it^w from an affliction, they^z (*had been*) returned in it;^w and (*were told*): let-taste you^z the burning torment.

كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ
عَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ
الْحَرِيقِ ﴿٢٢﴾

23. Verily Allah admits whom^r believed they^z and they^z worked the righteous-works^w paradises^w/gardens^w run^w from under it^w the rivers; (*to be*) adorned they^z in it^w of gold bracelets and pearls and their *lebaso*³² (*wear/garments/inner clothing*) in it^w (*is*) silk.

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرَى مِنْ
تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا
مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا
وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٢٣﴾

24. And *bodo* (*had been divinely-guided they^x*) to the good of the say and *bodo* to The Hameed's³³ (*iteratively praised iteratively praiser*)'s *Sseratte* (*road/way*).

وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ
وَهُدُوا إِلَى صِرَاطِ الْحَمِيدِ ﴿٢٤﴾

25. Verily who^r unbelieved they^z and they^z repel a'n (*off*) Allah's path and The Mosque The Sacred,

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنِ
سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي

²⁹ The word "*mukrim*" = "مكرم" i.e. *bestower of generosity and ennobler*, has no English equivalent, see footnote #12.

³⁰ The particle "ما" is "إسم أو أداة شرط" = *conditional noun/particle*; or "إسم موصول" = *connective noun* meaning *that which*. See {عرب القرآن، لمحمود صافي} and {أحمد الحلب}.

³¹ The word "*hameemo*" = "حميم" has no English equivalent *per se*. So, we transliterate and parenthetically explain. The word "*hameemo*" = "حميم" has at least four different meanings, one of which is a paradoxical meaning of *maximally heated water* or *cooled water* or could be *just warm water*. In this paradoxical sense most of the time it is the *maximally heated water* is intended. A second meaning is *very near* or *rather close friend/relative*; a third meaning is: *possessor of mutual affection towards another*; and fourth meaning: *a summer rain*. See {اللسان}.

³² See the *Lexicon* attached to this *Translation* for the various meanings of this *very important* word, which literally means "*inner clothing*" but *figuratively* much more, including the "*garments*".

³³ The word "*Hameed*" = "حميد" linguistically means: (1) *multitudinous praised* and (2) *multitudinous praiser*.

which^x We made it^x for the mankind *sawa* (common equality), the anchorite in it^x and the *ba'de* (bedouin/alien); and who-ever wants in it^x by³⁴ an *elhaden* (a profanity/ deviation of proper religiosity) by an injustice [We] (cause) him (to) taste of a painful torment.

جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَنَفِ
فِيهِ وَالْبَادِ وَمَنْ يَرِدْ فِيهِ بِالْحَكَامِ
يُطْلَمِ نُدْقُهُ مِنْ عَذَابِ الْعَبْرِ ﴿٢٥﴾

26. And *edh* (when/since) *ba'nnwana* (We deservedly ensconced) for Ebraheema (Abraham) The House's place; that let-not [you^s] partner (other deities) by Me a thing; and let-purge [you^s] My House for the circumambulators, and the standers,³⁵ and the *rukka'ae* (they who markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer) as'sojoo'de (they who kowtow in the Prayer).

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَاتَ
الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا
وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ
وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿٢٦﴾

27. And let-call/proclaim [you^s] in the mankind by the Hajje (pilgrimage), *ya'atoka^x* (they^z willingly come to you^s)^x *rejalan* (ambulatorily) and over every *dha'meren*³⁶ (lean/trim) *ya'ateena^{w37}* (she-they come) from every deep ravine.

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا
وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ
فَجٍّ عَمِيقٍ ﴿٢٧﴾

28. To witness they^z benefits for them and mention they^z Allah's name in days^x *ma'aloma'ten* (countables/ numerically known) over what *raz'aqa* ([He] gave victuals for sustenance to) them of brute^w the *an'aa'me^{w38}* (cattle/sheep/goats/camels);^w so let-eat you^z from it^w and *att'emo* (let-give to: ingest/feed you^x) the miserable the poor.³⁹

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا
اِسْمَ اللَّهِ فِي آيَاتٍ مَعْلُومَاتٍ عَلَى
مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ
فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ
الْفَقِيرَ ﴿٢٨﴾

29. Afterwards let finish they^z their unkemptness and let⁴⁰ fulfill⁴¹ they^z their vows and *yatta'nnwafsa* (let-repetitively circumambulate they^z) by The House The Ancient.

ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا
نُدُورَهُمْ وَلِيَطَوفُوا بِالْبَيْتِ
الْعَتِيقِ ﴿٢٩﴾

³⁴ The "ب" prefixing the word "الحاد", is, and Allah knows best, the "ب التبعية" indicating any part or degree of "elhad."

³⁵ The "standers," i.e. those standing for the Prayer. It could stand for "maintainers" or "sustainers."

³⁶ The word "lean/trim" used as the closest for the word "ضامر" as linguistically "ضامر" means: "lean, emaciated, skinny" which applies to anything that appears as the word describes, but especially animals and the humans. In the context of this *Ayah*: "over every *dha'mer* (lean/trim)," means riding over lean/trim, mostly camels, as the camel is the most common means of transportation among the Arabian peninsula people at the time of Ebraheem (Abraham) and for a very long time thereafter. See الرابع, for ضامر.

³⁷ Some Qur'aan commentators say that the word "يأتين" refers to "ضامر" feminized verb as "come^w" as Allah wants to laud and honor the camels like He so did with the horses in (S100:1), see القرطبي. Clearly the word "يأتين" implies and the reader must infer the intent to be the camels. However, what I believe, and Allah knows best, is that the plural for "جمل" is "جمال" and when there are many "جمال" then they are all called "جمالة" = plural of the plural (جمع الجمع) in Arabic. And the "جمالة" are normally what come to the Hajj, so the verb for the "جمالة" which is obviously feminine, is "يأتين" = "come-they," as so stated in this *Ayah*. Another explanation could be the fact that "ضامر" is plural in the form of the singular, again not unusual phenomena in Arabic. But this is a "broken" plural = "جمع تكسير" for which feminine verb applies.

³⁸ The coined word "brute-animal" is for the word "بهيمة" as there is no English word for "بهيمة."

³⁹ The word "فقير" versus the "مسكين" see the Lexicon attached to this Translation for the distinction.

⁴⁰ The "ل" in "ليقضوا و ليوفوا و ليطوفوا" is "ل امر" hence translated as "let." See إعراب القرآن لـ محمود صافي.

⁴¹ The word "يوفوا" in "ليوفوا" from "التمام" = "الوفاء," meaning gathering the last component of any obligation to make it a whole. So, "يوفوا" means they endeavor and gather the last part of an obligation and fulfill it.

- 42 The locution “*it*” here stands for “هو,” as “the matter”= (الشأن) or “the glorification” = (التعظيم) all are *inanimate masculine objects* in Arabic. So the reference to either is a “*it*.”
- 43 The word “*حقفاء*” in this *Ayah* is an *adverbial* construct. See إعراب القرآن، لمحمود صافي and الدر المصون لـ احمد الدر المحيبي. The “*rightly-inclined*” they *to the sound religion or faith of Ibraheem’s (Abraham’s)*; as he *leaned away* from his people’s faith which was based on *multiple* idols’ worships.
- 44 The word “*الأجل*” means term-limit, see اللسان.
- 45 The word “*musamma*” is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named*.
- 46 The word “*منسكا*” means (1) the rite-place and (2) the rite itself.
- 47 Ibid, for the word “*بهيمة*.”
- 48 The word “*aslemo*” = “*be Muslims*” means *totally and humbly submit your entire entity and its fate to Allah*.
- 49 See the *Lexicon* attached to this *Translation* for bashashara/youbashsharo/ mubasheran= بَشِّرْ / يُبَشِّرْ / مَبَشِّرْ
- 50 The word “*المخبتين*”=“*mukhbeteen*,” is a *plural, masculine, subjective noun*. The “*الذين سكنوا و*” = “*المخبتين*” see البصائر. Hence, *they who quieted submissively*, or “*quieted submitters*,” i.e. for their Lord.
- 51 The word “*وجلجت*” means “*shuddered and averted*” their hearts, see البصائر.

them, and the Prayer^w maintainers and of what *razaqna* (We provided) them they^z expend.

وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٢٥﴾

36. And the *budna*⁵² (fleshy-she-camels) We made it^w for you^b of Allah's rites, for you^b in it^w *khayron* (desirables-/worthiness/goodness); so let-mention you^z Allah's name over it^w *sawaffa* (standing on three/as one of the forelegs is tied); then *edha* (when/whereas) *wajabat* (fell-dead) (on) its^w sides⁵³ then let-eat you^z from it^w and *att'emo* (let-give to: ingest/feed you^z) the *qa'ne'a*⁵⁴ (he who asks favor and is satisfied with whatever is given) and the *mu'atarra* (he who comes your way seeking favor but without asking for it); like *tha'leka* (afar-that-it/that)^x We subjugated it^w for you,^b *la'alla* (craving currently unavailable deed that, perhaps) you^b thank you.^z

وَالْبَدَنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ فَإِذَا وَجَبَتْ جُنُوبَهَا فَكُلُوا مِنْهَا وَأَطْعَمُوا الْقَانِعَ وَالْمَعْتَرِ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٦﴾

37. Never reaches Allah its^w flesh and nor its^w blood; [and,] but reaches Him the *taqwa* (reverential guarding against Allah's displeasure) from you;^b like *tha'leka* (afar-that-it/that)^x [He] subjugated it^w for you^b to *tokabbero*⁵⁵ (to you^z say: "Allaho akbar") Allah on what *bada* ([He] divinely-guided) you;^b and *bashsher*⁵⁶ (let-tell [you^s] pleasant tidings) the benefactors.

لَنْ يَبَالَ اللَّهُ لَحْمُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَبَالُهُ التَّقْوَى مِنْكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَيْكُمْ وَيُبَشِّرِ الْمُحْسِنِينَ ﴿٢٧﴾

38. Verily Allah defends *a'n*⁵⁷ (on-behalf-of/ regarding) whom^p believed they,^z verily Allah loves not every *khanwa'nen* (recurrent betrayer), *kafooren*⁵⁸ (iterative unbeliever/ingrate).

إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ ءَامَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ﴿٢٨﴾

39. (Had been) permitted for whom^r (are being) mutually fought they^z because⁵⁹ that they^z (had been) wronged; and that Allah over their succor (is) surely Omnipotent.

أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظُلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٢٩﴾

⁵² The word "البدن" means "flesh she-camel." However, there are others who also include in the "البدن" the fleshy male camel and the fleshy cows. But the Prophet (SAWS) said that whoever went for Friday Prayer in the first hour as if he had given a "بدنة" and in the second hour as if he had given a "بقرة". So he distinguished between the two.

⁵³ The word "وجب"="مات فسقط" means died and fell. See اللسان.

⁵⁴ For the name "the qane'a"="القانع" and the name "the mua'ttarr"="المعتز" there are so many contradictory commentaries as to their exact meanings. However, the sum an essence of it all, in term of what is most commonly accepted meanings are what is stated parenthetically above.

⁵⁵ The word "tokabbero"="تكبروا" means to say: "الله أكبر," meaning: Allah is bigger and more encompassing than anything else. That is why the call for the Prayer starts with: "الله أكبر" as there is no thing bigger than to immediately attend to the call and forthwith go to meet and worship Allah. And that means leave aside whatever is occupying you, unless it is a matter of life and death or of immense loss of some thing beyond reason if left unattended. الله أكبر=Allah antedates/precedes all/everything, is not same as Allah is great or more enormous.

⁵⁶ See the Lexicon attached to this Translation for bashshara/youbashsharo/mubasheron=بشّر\يُبَشِّر\مُبَشِّر.

⁵⁷ See the Lexicon attached to this Translation regarding the various meanings of the preposition عن.

⁵⁸ The word "كفور" is masculine noun, denying Allah's multiple favors, i.e. he is a multitudinous unbeliever/ingrate.

⁵⁹ The "ب" in "بأنهم" is "السببية," hence translated as "because." See أعراب القرآن لـ محمود صافي.

40. Who^r (*had been*) exited they^z from their homes^{w60} by other than a right, except that they^z say our Lord (*is*) Allah; and *lawla* (*had it not been for*) Allah's thrust (*of*) the mankind some (*of*) them by some, surely (*would have been*) demolished^w hermitages^w - /monasteries,^w churches,^w synagogues,^w and mosques^x being mentioned in it^w Allah's name multitudinously; and truly assuredly⁶¹ Allah succors whomever [*he*] succors Him; verily Allah (*is*) surely Omnipotent Mighty.

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفُتِنَتِ صَوَامِعُ وَبِيْعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٠﴾

41. Whom^{r en} (*if*) We established/empowered⁶² them in the Earth^w *aqamo*⁶³ (*they^z upped-to-fulfill the prescribed obligations of*) the Prayer^w and *aa'taw* (*they^z accorded and fulfilled the obligations of*) the Zakata^{w64} (*prescribed percentage of personal possessions*)^w and (*would have*) commanded they^z by the *ma'aroofe* (*popularly acceptable and not Sha-rey'ah disapproved maxim*) and restrained they^z *a'n* (*off*) the *munka're* (*rationaly/Sharey'ah unacceptable deed/say*); and for Allah (*is*) the matters' consequence.^w

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَاللَّهُ عَقِيبَةُ الْأُمُورِ ﴿٤١﴾

42. And *en* (*if*) they^z deny you^g so *qad* (*already and affirmatively*) denied^{w65} before them Nooh's (Noah's)⁶⁶ people and Aad's⁶⁷ and Thamood's.⁶⁸

وإِنْ يَكْذِبُواكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادُ وَثَمُودُ ﴿٤٢﴾

43. And Ebraheema's (Abraham's)⁶⁹ people and Lootten's (Lot's)⁷⁰ people.

وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ ﴿٤٣﴾

44. And Madyan's companions and (*had been*) denied Mosa (Moses); so I protracted for the unbelievers;

وَأَصْحَابُ مَدْيَنَ وَكَذَّبَ مُوسَى فَأَمَلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتَهُمْ ﴿٤٤﴾

⁶⁰ The word "deyar" = "ديار" is plural of "دار" which means: (1) home, (2) home country, (3) the personal tribe, (4) the region where a certain Law is dominant, (5) the world *versus* The Hereafter, (6) The Hereafter, (7) abode.

⁶¹ The "ل" in "الينصرون" is a juratory "القسم" "ل" = "ل" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly".

⁶² The word "مكَّن" in "مَكَّنَّا" means "found" or "established." It also means "enabled" or "empowered." Clearly, the English word "established" does not imply or connote the same as "مَكَّن" *per se*.

⁶³ The word "أقاموا" from قام = "stood/ upheld/ sustained/ maintained." But linguistically means:

"أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً"

So, "أقاموا" means they: (1) *upped/ sustained*, in the sense of *continuedness and keep up of all the prescribed obligations*, as in this *Ayah* (S2: 3). Also "أقام" has another "*sharey'ah*" *prescribed* meaning of: (2) *called or upped to perform the Prayer itself*, as in the *Ayah*: "And when you^g were in them, then you^g upped for them (*the second call for*) the Prayer," (S4: 102). Note: Prayer and *how to be done* was established and revealed by Allah. Hence people do not establish Prayer they only maintain and perform it.

⁶⁴ See the *Lexicon* attached to this *Translation* for what exactly is the Zakah and its implications.

⁶⁵ The word "كذبت" = denied^w is in reference to the "people," which is جمع تكسير = *broken plural* in Arabic; so its reference most often *feminized*, as indicated by the "ت" in "كَذَّبَتْ."

⁶⁶ People of Noah are mentioned in (S7:64).

⁶⁷ People of Aad are mentioned in (S7:66).

⁶⁸ People of Thamood are mentioned in (S 7:76).

⁶⁹ People of Abraham are mentioned in (S21:55).

⁷⁰ People of Lot are mentioned in (S 7:82).

afterwards I took them; thus, how (*strong*) [was] [My] demur/reproof/spurning.⁷¹

فَكَيْفَ كَانَ نَكِيرِ ﴿٤٤﴾

45. So how many of a village^w We perished it^w while it^w (*is being*) *dha'lematon*^{w72} (*injustice-doer-she*^v) so it^w (*is*) *khaveyaton*^{w73} (*ruinously-empty and its walls had fallen*)^w over its^w *aoroshe* (*trellises/roofs*); and a well^w idled^w and a castle *masheed*⁷⁴ (*well built and notably high in construct castle pargeted, i.e. plastered, for adornment*).

فَكَانَ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَبْرِئُ مُعْتَصِلَةٌ وَقَصِيرُ مَشِيدِ ﴿٤٥﴾

46. Have then not treaded they^z in the land,^w then (*to*) be for them hearts cerebrate they^z by it;^w or ears they^z listen by it,^w so verily it^w (*is*) not *ta'ama* (*be-blind*)⁷⁵ the *abssa'ro* (*insights/discernments*) [and] but *ta'ama* the hearts that (*are*) in the chests.⁷⁶

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونُ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿٤٦﴾

47. And *yasta'ajelo* (*they^z affirmably hasten*) you^g by the torment, and never unfulfills Allah His promise, and verily a day *enda* (*by Rule of*) your^t Lord (*is*) like a thousand [year] of what you^z count.

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ. وَلَئِنْ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ ﴿٤٧﴾

48. And how many of a village^w I protracted for it^w while it^w (*is*) *dha'lematon*^w (*injustice-doer-she*^v); afterwards I took it;^w and to Me (*is*) the destiny.

وَكُنَّا مِنْ قَرْيَةٍ أَمَلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَيَّ الْمَصِيرُ ﴿٤٨﴾

49. Let-say [*you^s*]: O, you the mankind, verily only I am for you^b *natheeron* (*recurrent warner*) manifester.

قُلْ يٰأَيُّهَا النَّاسُ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُبِينٌ ﴿٤٩﴾

50. So who^r believed they^z and worked they^z the righteous-works^w for them (*are*): a forgiveness^w and a *rez'qon*^x (*provision/victuals for sustenance*)^x *kareemon*⁷⁷ (*bounteous, ennobling and of multiple uses/effects*).

فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٥٠﴾

51. And who^r endeavored⁷⁸ they^z in Our *Aya'te*^w

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِرِينَ

⁷¹ The speaker's pronoun “ي” in “نكير,” by Arabic (*linguistic*) Rule, is omitted, for “التخفيف,” = “alleviation, lightening” or *Ayat's* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي

⁷² The word “ظالم” = “ظالم” = “the injustice-doer,” as “الظالم” = “injustice.”

⁷³ The word “خاوية” by definition means *empty and in ruin*. See الهادي and اللسان.

⁷⁴ The word “masheed” = “مَشِيد” means (1) *well built and notably high in construct castle* or (2) *a castle pargeted (plastered) for adornment*. See اللسان.

⁷⁵ The word “تعمي” is an *intransitive* verb and the English word “blind” is *transitive*. So the word *be* is place preceding “blind” to render the desired effect, because the *concept* of “blind” is *what is used in the text*.

⁷⁶ So the real “blindness” is the *blindness of the hearts in the chest*. What an interesting *futuristic discovery* to be.

⁷⁷ The word “kareem” = “كريم” is a *subjective, singular, masculine noun*. It has no exact English equivalent, as explained in length in footnote 28 of the *Introduction*. Summarily: *bounteous, ennobling and of multiple uses/effects*.

⁷⁸ The word “سعى” has several meanings, depending on the context: (1) “بمعنى عدا دون الشد” i.e. *strode* = walking with long steps, especially in a hasty or vigorous way; (2) “بمعنى مشى أو مضى” i.e. *treaded* = walk on, over, or along; (3) “عمل باجتهاد” = *endeavored*, i.e. *he made conscientious or concerted effort toward an end*, as in *this context*; (4) “بمعنى قصد” intentionally treaded. When “سعى” in the sense of “striding” it is made transitive by “إلى” and when it is in the sense of “work” then it is made transitive by “الام.” See الصائر and اللسان.

(*Qur'aanic statements*) (*as*) mutual bafflers; those (*are*) the *Jaheeme's*⁷⁹ (*intensely-blazing Fire*^w) companions.

أُولَئِكَ أَصْحَابُ الْجَحِيمِ ﴿٥١﴾

52. And not sent We of before you^g of a messenger and nor a prophet, except if [*he*] longed threw-/cast the Satan in his longing;^w then abrogates Allah what throws the Satan; afterwards Allah *youb'kemo* (*sanctions and not subsequently abrogates*) His *Aya'te*^w (*Qur'aanic statements*); and Allah (*is*) Omniscient *Hakeemon*⁸⁰ (*infinite bekma*⁸¹ Possessor).

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٢﴾

53. To make [*He*] what throws/casts the Satan an essay^w for whom^r in their hearts (*is an*) illness⁸² and their hearts (*are*) indurate,^{w83} and verily the *dha'lemeena*⁸⁴ (*injustice-doers*) surely (*are*) in a far conflict.

لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ ﴿٥٣﴾

54. And to know who^r *oto* (*had been accorded they*^z) the knowledge verily it^x (*is*) the right from your^t Lord; so they^z believe by it;^x so *tokhbeto*⁸⁵ (*quietly-submit*) for it^x their hearts and that Allah (*is*) surely divine-guider (*of*) whom^r believed they^z to the *Sseratten* (*road/way*) straight.

وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ ءَامَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٤﴾

55. And cease not who^r unbelieved they^z in a dubitancy^{w86} of it^{x87} until *ta'atee*^w (*descends/comes upon*)^w them The Hour^w suddenly^w/surprisingly^w or *ya'ateya* (*comes to*) them a sterile/barren day's torment.

وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي رِيبَةٍ مِنْهُ حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ ﴿٥٥﴾

56. The Kingship/Proprietorship then-day (*is*) for Allah; [*He*] rules among them; so who^r believed they^z and worked the righteous-works^w they^z (*are*) in paradises^w-/gardens^w (*of*) the *naeeme* (*permanent mental and physical delights in the highest chambers of Paradise*).

الْمُلْكُ يَوْمَئِذٍ لِلَّهِ يَحْكُمُ بَيْنَهُمْ فَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي جَنَّاتِ النَّعِيمِ ﴿٥٦﴾

⁷⁹ The word “الجحيم” is proper noun, but it means *intensely blazing fire*. See *الراغب*.

⁸⁰ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حكيم.”

⁸¹ See the *Lexicon* attached to this *Translation* for “bekma.”

⁸² The word “illness” disease of body or mind. That is in his “heart” a defect or a swerving to the wrong, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing.

⁸³ The word “قاسية، أو قسية، كما قال البعض،” is “جمع تكسير” = “broken plural.” And the word “قاسية” is an *objective noun* referring to the “hearts,” so it must be feminized as a “broken plural.” Hence: “hard^w” as above stated.

⁸⁴ The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice.” See the *Lexicon* attached to this *Translation*.

⁸⁵ The word “خبت” in “تخبت” meaning: *quiet and submit*. As the “الذين سكنوا و تواضعوا” see “المخبتين” = “المخبتين” = “الذين سكنوا و تواضعوا” Hence, “تخبت” means: *quiet and submit* [it], i.e. for their Lord.

⁸⁶ The word “مرية” strictly linguistically speaking, is “الشك و الجدل” = “الشك و الجدل.” See *التاج* و *الهادي* و *اللسان*. Although some scholars, say it is “التردد في الشيء” which is the *result* of the “مرية” and not the “مرية” itself.

⁸⁷ The pronoun “هـ” in “منه” refers to *The Qur'aan*, a masculine gender in Arabic, so its reference is “it.”

57. And who^r unbelieved they,^z and denied they^z by Our *Aya'te*^w (*Qur'aanic statements*) then those for them (*is*) a humiliative torment.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا
فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٥٧﴾

58. And who^r they^z emigrated in Allah's path, afterwards (*had been*) killed they^z or died they^z surely assuredly⁸⁸ Allah *yarẓoqa* (*gives victuals for sustenance*) them a *reẓ'qan*^x (*victuals for sustenance*)^x *hasanan* (*ultimate meritorious deed*); and verily Allah surely He (*is*) *khayro* (*choicer/superior/worthier*) (*of*) the *raẓ'eqeena* (*givers of provision/victuals for sustenance*).

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ
ثُمَّ قُتِلُوا أَوْ مَاتُوا لَبِزْزَقْنَهُمْ
اللَّهُ رِزْقًا حَسَنًا ۚ وَإِنَّ اللَّهَ
لَهُوَ خَيْرُ الرَّزُقِينَ ﴿٥٨﴾

59. Surely assuredly [*He*] admits them admittance they^z delight it;^{x89} and verily Allah (*is*) surely Omniscient Forbearer.

لَيُدْخِلَنَّهُمْ مُّدْخَلًا يَرْضَوْنَهُ
وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ ﴿٥٩﴾

60. *Tha'leka* (*afar-that-it/that*)^x (*is*) and who^p [*he*] retaliated by like what [*he*] (*had been*) retaliated by it^{x90} afterwards *bugheya* (*had been excessively transgressed*) on [*him*] surely assuredly Allah succors him; verily Allah (*is*) surely *Afowwon* (*multitudinous Pardoner*), *Ghafooron* (*iterative Forgiven*).

ذَٰلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا
عُوقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ
لَيَنْصُرْهُ اللَّهُ ۚ إِنَّ اللَّهَ لَعَفُوفٌ
غَفُورٌ ﴿٦٠﴾

61. *Tha'leka* (*afar-that-it/that*)^x (*is*) because surely Allah transpierces the night in the *naha're* (*between sunrise and sunset*) and [*He*] transpierces the *naha're* in the night; and that Allah (*is*) *Sameeon*⁹¹ (*Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer*), *Basseeron* (*keenly: Seer/Omniscient*).

ذَٰلِكَ يَأْتِ اللَّهُ يُولِجُ اللَّيْلَ
فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي
الَّيْلِ ۚ وَإِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٦١﴾

62. *Tha'leka* (*afar-that-it/that*)^x (*is*) because surely Allah, He (*is*) The Right; and verily what they^z invoke of lesser than/without Him it^x (*is*) the falsehood^x; and verily Allah, He (*is*) The *Aa'leyo* (*High beyond description*), The *Ka'beero*^x (*Big beyond comparison/comprehension, Predates all things*).

ذَٰلِكَ يَأْتِ اللَّهُ هُوَ الْحَقُّ ۖ وَأَتَى
مَا يَدْعُونَ مِنْ دُونِهِ هُوَ
الْبَاطِلُ ۚ وَأَتَى اللَّهُ هُوَ الْعَلِيُّ
الْكَبِيرُ ﴿٦٢﴾

63. Have not seen [*you*^s] that Allah descended from the sky^w water^x so becomes the land^w *mukhdbarratan*⁹² (*she-looking/turning green*); verily Allah (*is*) *Lateefon*⁹³

أَلَمْ تَرَ أَنزَلْنَا مِنَ السَّمَاءِ
مَاءً فَتُصْبِحُ الْأَرْضُ

⁸⁸ The "ل" in "اليرزقن" and in "اليدخلن" and in "لينصرن" in the following *Ayat* (# 59 & 60) is a *juratory* "ل" = "ل" *القسم* amounting to = "التأكيد", i.e. *affirmation*, expressed in all cases by "assuredly".

⁸⁹ The pronoun "هـ" in "يرضونه" refers to "مدخلًا" a *masculine gender*, so its reference must be *masculine*, so it ^x.

⁹⁰ Ibid, except here for "عقاب" a *masculine gender* too.

⁹¹ The word "Sameeon" here is to *emphasize* His dual capacity for hearing, i.e. *He hears and enable others to hear*.

⁹² The word "mukhdbarrathan" meaning *she-looking/turning green*, as the *land* is a *feminine*, so is its reference.

⁹³ The word "لطيف" = "زفيق" in *concrete* (material) terms it means: *fine*; and in *abstract* terms, it means: *subtle* or *gentle* or both. See البصائر. Additionally, when the word: "لطيف" is ascribed to Allah it becomes one of Allah's most beautiful *attributive characteristics*, which denotes *protection* in addition to *fineness*, *subtlety*, and *gentleness*. =

(fine/ subtle/ gentle/ protector) Proficient.

مُخَضَّرَةٌ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿٢٣﴾

64. For Him what (are) in the Heavens^w and [what] (are) in the Earth;^w and that Allah surely He (is) The Rich The Hameedo⁹⁴ (multitudinously praised, multitudinous praiser He Himself).

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنَّ اللَّهَ لَهُوَ الْغَفِيُّ الْحَمِيدُ ﴿٢٤﴾

65. Have not seen [you^s] that Allah subjugated for you^b what (are) in the Earth;^w and the folka^x (ship-/ships)^x run in the sea by His command; and [He] holds the sky^w not (to) fall^w over the Earth^w except by His leave; verily Allah by the mankind (is) surely Ra'oofon⁹⁵ (iteratively Forbearer/ Clement) surely Raheemon (iterative mercy Giver).

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي الْأَرْضِ وَالْفُلْكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ ﴿٢٥﴾

66. And He Who quickened you;^b afterwards [He] deadens⁹⁶ you;^b afterwards [He] quickens you;^b verily the mankind (is) surely kafooron (iteratively unbeliever/ ingrate).⁹⁷

وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ الْإِنْسَانَ لَكَفُورٌ ﴿٢٦﴾

67. For every an Ummaten^w (community/ nation)^w We made a mansakan (rite-place) they (are) na'sekobo⁹⁸ (its^x votaries); so let-not assuredly mutually altercate you^g in the matter [they^x]; and let-invite [you^s] to your^l Lord; verily you^g surely (are) on a huda (divine-guidance) straight.

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنْزِعْ عَنْكَ فِي الْأَمْرِ وَاذْعُ إِلَىٰ رَبِّكَ إِنَّكَ لَعَلَىٰ هُدًى مُسْتَقِيمٍ ﴿٢٧﴾

68. And en (if) they^z disputed you^g then let-say [you^s]: Allah (is) knowinger by what you^z work.

وَإِنْ جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿٢٨﴾

69. Allah rules among you^b The Qeyamatey's^w (Judgment's) Day in what you^c were in it^x differing you.^z

اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٢٩﴾

70. Have not known [you^s] that Allah knows what (are) in the Heaven^w and the Earth;^w verily tha'leka (afar-that-it/that)^x (is) in a book; verily tha'leka (is) on Allah easy.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٣٠﴾

71. And worship they^z of lesser than/without Allah what not younaazzel ([He] iteratively descend) by it^x an

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَمْ يَنْزِلْ

= I know of no English word which simultaneously denotes: fineness, subtlety, gentleness and protection. Hence, the only available resort is transliteration and parenthetical explanation.

⁹⁴ The word "Hameed" = "حميد" linguistically means: (1) multitudinously praised and (2) multitudinous praiser.

⁹⁵ The word "رؤوف" of "الرافة" which is more intensive than "الرحمة" as "الرحمة" = "mercy," which is kindness imparting delight to its recipient; while "الرافة" is in addition to "الرحمة" it involves protecting against any possible undesirable happening to the recipient, i.e. clemency. Hence, "الرافة" is a protective-mercy = clemency. And "رؤوف" is multitudinous protective mercy Doer or multitudinously clement. See اللتاج.

⁹⁶ The word "أمات" in "يُمِيتُكُمْ" is the transitive verb to deprive of life. See Merriam Webster's Unabridged Dictionary.

⁹⁷ The word "كفور" is masculine noun, denying Allah's multiple favors, i.e. he is a multitudinous unbeliever/ ingrate.

⁹⁸ That is "devotees to it or binders by its precepts."

authority, and not for them by it^x a knowledge; and not for the *dha'lemeena*⁹⁹ (injustice-doers) of *na'sseren* (iterative succorer).

بِهِ سُلْطَنًا وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ
وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ﴿٧١﴾

72. And if (being/to be) recited on them Our *Aya'te*^w (*Qur'aanic statements*) evidents^w [you^s] know in the faces (of) whom^r unbelieved they^z the *munka're* (rationally/Sharey'ah unacceptable deed/say); almost they^z assault by whom^p recite they^z on them Our *Aya'te*,^w let-say [you^s]: do then *ona'bbe'o* ([I] inform by piece-of-significant-and-availing-news) you^b by eviler/evilest than *tha'lekum* (collective-afar-that)^x The Fire^w promised it^w Allah whom^p they^z unbelieved; and wretched (is) the destiny.

وَإِذَا نُتِلَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ
تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا
الْمُنْكَرَ يَكَادُونَ يَسْطُونُ
بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتِنَا
قُلْ أَفَأَنْتُمْ بَشَرٌ مِنْ ذَلِكُمْ النَّارِ
وَعَدَهَا اللَّهُ الَّذِينَ كَفَرُوا وَمَنْ
الْمَصِيرُ ﴿٧٢﴾

73. O, you the mankind, (had been) struck a parable-/example, so *ista'me'ao* (let-affirmably listen you^r) for it;^x verily whom^r you^z invoke of lesser than/without Allah never create they^z flies and even *en* (if) they^z gathered for it;^x and if filch them the flies a thing they^z cannot rescue it^x from it^x weakened the seeker and the *mattloo'be*¹⁰⁰ (that which is being sought after).

يَتَأْتِيهَا النَّاسُ ضُرْبٌ مَثَلٌ فَاسْتَعِزُّوا
لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ
اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ
وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا
يَسْتَفِيدُوهُ مِنْهُ ضَعُفَ الطَّالِبُ
وَالْمَطْلُوبُ ﴿٧٣﴾

74. And not appraised they^z Allah His right appraisalment; verily Allah surely (is) Omnipotent, Mighty.

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ
لَقَوِيٌّ عَزِيزٌ ﴿٧٤﴾

75. Allah *yasstafey*¹⁰¹ ([He] superlatively and exclusively selects) of the angels, messengers and of the mankind; verily Allah (is) *Sameeon* (Acute-Hearer/Enabler of others to hear-/favorable Answerer to prayer), *Basseeron* (keenly: Seer-/Omniscient).

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ
رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ
سَمِيعٌ بَصِيرٌ ﴿٧٥﴾

76. Knows [He] what (is) between their hands^w and what (is) behind them; and to Allah (are to be) returned the matters.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ
وَالِلَّهِ تُرْجَعُ الْأُمُورُ ﴿٧٦﴾

77. O you who^r believed they^z: *erka'o* (let-you^r markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees), and let-kowtow

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا
ارْكَعُوا وَاسْجُدُوا وَعْبُدُوا

⁹⁹ The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice.” See the *Lexicon* attached to this Translation.

¹⁰⁰ The word “mutloob” = “المطلوب” is an objective singular masculine noun.

¹⁰¹ See the *Lexicon* to this Translation for elaboration and some specific examples. The word “اصطفى” means: selected the best from among other similars. The word is a transitive verb by (a) itself or (b) with the prepositional letter “على.” In the case of (a) it could include more than a single element. In the case of (a) “الاصطفاء” is for superlative selection (i.e. taken the best of the bests) for: a mission, preference, or bestowment of a privilege over the entity subject of “الإصطفاء.” In the case of (b) the subject of “إصطفاء” is exclusive, either because of the make-up or one or more characteristics for such exclusivity.

you,^z and let-worship you^z yourⁿ Lord, and let-do you^z the *khayra*¹⁰² (desirable/worship/goodness), la'alla (craving currently unavailable deed that/perhaps) you^b prosper you.^z

رَبِّكُمْ وَأَقْبَلُوا الْخَيْرَ لَعَلَّكُمْ
تُفْلِحُونَ ﴿٢٢﴾

78. And *jahido*¹⁰³ (let-earnestly exert you^z your utmost mental, physical and possessional efforts fighting/striving) in Allah His right *Jehad* (earnest exertion of utmost mental, physical and possessional efforts fighting/striving); He *ejtaba* (directly and favorably selected) you^b and not made [He] on you^b in the religion of a *harajen*¹⁰⁴ (constraint/sin); yourⁿ father *Ebrabeema's* (Abraham's) sect^w/faith^w he named you^b the Muslims of before,¹⁰⁵ and in this^x to be the messenger a witnesser/testifier on you;^b and be you^z witnessers/testifiers on the mankind; so *aqemo*¹⁰⁶ (let-you^z up-to-fulfill the prescribed obligations of) the Prayer^w *aa'to*^x (let-you^z accord and fulfill the obligations of) the *Zakata*^{w107} (prescribed percentage of personal possessions);^w and *ea'tassemo* (let-safeguard-/adhere you^z) by Allah; He (is) yourⁿ *Mawla* (Guardian); so *ne'ama* (most excellent) (is) The *Mawla* and *ne'ama* (is) The *Na'ssero* (iterative Succorer).

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ
هُوَ أَجْتَبَكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي
الْدِينِ مِنْ حَرَجٍ مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ
هُوَ سَمَنَكُمْ الْمُسْلِمِينَ مِنْ قَبْلُ
وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا
عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ
فَأَقِمْوُا الصَّلَاةَ وَآتُوا الزَّكَاةَ
وَأَعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ
الْمَوْلَى وَنِعْمَ النَّصِيرُ ﴿٢٨﴾

آياتها

118

Ayah

سُورَةُ الْمُؤْمِنُونَ

Surato Al'Mo'menoona
(The Believers)

ترتيبها

23

The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. *Qad* (verily and affirmatively) prospered the believers.

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾

¹⁰² The word “خير” = “*khayron*,” and grammatically inflected “*khayren*” or “*kharan*” all mean that which is desirable, of worthiness or goodness. Clearly charity, prayer, or any meritorious deed is surely “خير.”

¹⁰³ The word “*Jahado*” = “جاهدوا,” = you earnestly exert your utmost mental, physical, and possessional efforts fighting/striving in Allah's cause. However, the word “جاهد” is root word for “*Jehad*,” which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

¹⁰⁴ The word “حرج” = “اضيق الضيق,” see “اللسان,” e.g.: if you were to get two identical sheets of papers and put them congruently against one another the space between them is called “حرج,” that is there is practically nothing narrower than that space between the two sheets of paper. Also, “حرج” could mean “sin.”

¹⁰⁵ That is in former Sacred Writs.

¹⁰⁶ The word “اقموا” is rooted in “اقام” = uphold/sustain/maintain.

¹⁰⁷ See the *Lexicon* attached to this Translation for what are exactly the *Zakah* and its implications. +

2. Who^r they (are) in their Prayer^w *khasbe'oon*¹ (they who: totally subdued their body, sight and sound/solemnly bow in the Prayer). وَالَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾
3. And who^r they (are) a'n (regarding) the frivolity (are) shunners. وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾
4. And who^r they for the Zakatey^{w2} (prescribed percentage of personal possessions)^w (are) doers. وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾
5. And who^r they for their foro'je (orifices/private-parts) (are) keepers-up.³ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٥﴾
6. Except on their spouses⁴ (husbands/wives) or what possessed their ayma'ne (right-hands), then verily they (are) other than malooomeena⁵ (they who are blameful). إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾
7. So whoever ebtagha⁶ ([he] earnestly-quested) beyond tha'leka (afar-that-it/that)^x then those they (are) the aggressors. فَمَنْ أَتْبَعَىٰ وَرَاءَ ذَلِكَ فَاتَّبَعَكَ هُمُ الْعَاثُونَ ﴿٧﴾
8. And who^r they (are) for their amanat'e^w (entrustment-/pledges/duties)^w and covenant (are) ra'aona (shepherds-/custodians/fulfillers they^z). وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٨﴾
9. And who^r they over their Prayers^w (are) they^z keep-up.⁷ وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ ﴿٩﴾
10. Those, they (are) the inheritors. أُولَٰئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾
11. Who^r inherit they^z the Ferdamsa^w (highest part of Paradise)^w they (are) in it^w immortals. أُولَٰئِكَ يَرْثُونَ الْفَرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾
12. And laqad (verily, already and affirmatively) We created the mankind from an essence^w of mud. وَلَقَدْ خَلَقْنَا الْإِنسَانَ مِنْ سُلَالَةٍ مِّن طِينٍ ﴿١٢﴾
13. Afterwards We made him nuttfatan⁸ (sperm-drop)^w in qararen (sink-abode) makeenen⁹ (firmly stable). ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ﴿١٣﴾

¹ The word “خاشعون” = *khasbe'oon*, is plural, masculine, subjective noun, with no English equivalent available for it *per se*. The word “خشوع” in “خاشعون”, = *khasbe'oon* involves more than just “humbleness” or “submission” as that suggests bodily or attitudinal behavior. However, “خشوع” denotes submission or subduing of sight and sound as well. So “الخاشعون” are those who had totally subdued their body, sight and sound. Also some time “الخاشعون” = they who bow in the Prayer. See البصائر واللسان.

² See the Lexicon attached to this Translation for what exactly is the Zakah and its implications.

³ The word “حافظون” is rooted in “حفظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster's Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*.” (Emphasis is added).

⁴ The words “زوج” or its plural “أزواج” = “husband” or “wife” and “husbands” and “wives” respectively.

⁵ The word “malooomeen” = “ملومين” is a masculine plural objective noun.

⁶ The word “ابتغى” = “طلب حثيثاً” meaning: earnestly quested.

⁷ See footnote 3 above only for يحافظون.

⁸ The word “نطفة” in the text has at least two distinct meanings: (1) a drop of pure or clear water, (2) drop of semen. Clearly, and Allah knows best, here “نطفة” is the male semen.

⁹ The word “مكين” = “على وزن فعيل”, hence affirming the intensity of its status or activity, so for lack of =

14. Afterwards We created the *nutfata*¹⁰ (*sperm-drop*)^w ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا
*alaga'tan*¹¹ (*adherent-suspender/ blood-clot*);^w then We
 created the *alagata* (= *alaga'tan*) *mudhghatan* (*flesh-*
morsel);^w then We created the *mudhghata* (*blood-clot*)^w الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا
 bones; then We clothed the bones a flesh; الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ
 afterwards We established/ fashioned him another لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ
 creation; so *tabaraka*¹² ([He] *mutually aggrandized and*
blessed massive good and worth) Allah, *ahsa'no*¹³ (*perfecter*
and beautifuler) (of) the creators. فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٤﴾
15. Afterwards verily you^b after *tha'leka* (*afar-that-*
it/ that)^x surely you^z (*are*) *mayye'toona* (*eventually dying*). ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ ﴿١٥﴾
16. Afterwards verily you^b The *Qeyamety's*^w (*Judgment's*) ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ تُبْعَثُونَ
 Day^x (*are to be*) resurrected.¹⁴ ﴿١٦﴾
17. And *laqad* (*verily, already and affirmatively*) We created وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ
 above you^b seven *ttara'eqaa*¹⁵ (*stretches^w/ heavens^w*) and وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ ﴿١٧﴾
 We were not, *a'n* (*regarding*) the creation, neglectors.
18. And We descended from the sky^w water^x by *qa'da'ren*
 (*measure*); then We settled it^x in the Earth;^w وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَّاهُ
 and verily We (*are*) on an undoing [by] it^{x16} surely (*are*) فِي الْأَرْضِ وَلِنَا عَلَى ذَهَابٍ بِهِ لَقَدْ يُرَوْنَ
*Qadiroona*¹⁷ (*We-Who are capable of: giving/ doing/ enforcing-*
influencing). ﴿١٨﴾
19. Then We established for you^b by it^x gardens^w of فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِّنْ نَّجِيلٍ
 date-palms^w and grapes¹⁸ for you^b in it^w many^w وَأَعْنَبٍ لَّكُمْ فِيهَا فَوْكِهُ كَثِيرَةٌ وَمِنْهَا
 fruits^w and from it^w you^z eat. تَأْكُلُونَ ﴿١٩﴾
20. And a tree^w springs out from *Ttoo're* (*Mount*) *Sinai*, وَسَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ
 sprouts^w by the oil and a *sebghen*¹⁹ (*the appetizing*

= a corresponding word "firmly" is used to accentuate the stability of this abode or lodging, i.e. the womb.

¹⁰ See footnote 8 above regarding *sperm-drop*.

¹¹ The word "علقة" = "adherent-suspender," = that which adheres as suspender or "clot" in both Arabic and English "علقة" or "adherent-suspender/ clot" could be of any thing. But in this case of "bloody nature" perhaps it is "the mass of the zygote" (the union of the sperm and an ovum before its cleavage).

¹² See the Lexicon attached to this Translation for this important word "تبارك." In summary: *Tabaraka* (Allah is exclusively, firmly, iteratively and immensely elevated).

تبارك على وزن تفاعل = نحن بصدد تكاثر لابد من التمييز بين تكاثر وتكثر وكثر وأكثر واستكثر.

¹³ There is no English word for أحسن = *ahsane*. Both words *perfecter* and *beautifuler* are in their adjective sense.

¹⁴ The word "تبعثون" carries several meanings, among them: sent, arouse, resurrected, and prompted.

¹⁵ The word "طرائق" in the text has several meanings: (1) ways, (2) stretches (Heavens) (3) conditions, (4) conducts, (5) denomination of faith. But, Qur'aanic commentators say, in this context, stretches "Heavens" is most likely. See القرطبي.

¹⁶ Here the word "by" means of. See مغني اللبيب، لابن هشام.

¹⁷ The word "قادرين" is masculine, plural, subjective noun, meaning: (1) Causers of Fate, (2) We-Who are capable of: giving, doing, enforcing, or influencing.

¹⁸ Invariably throughout The Qur'aan when the reference is made to the "النخل و الأعناب" the mention of the date-palm is openly stated but with respect to the grapevine, known in Arabic as "الكرم," never ever the mention of the "grapevine per se" is stated; but the reference is made only to the fruit itself, i.e. the grapes. In this respect, there is a true Hadeeth in al-Bukharey and Muslim, which directs the believers not to refer to "شجرة العناب" known as "الكرم," because surely the "الكرم" is the Muslim. And in another narration: verily only that "الكرم" is the heart of the believer. See نزهة المتقين؛ شرح رياض الصالحين. See the attached list of References.

¹⁹ The word "sebghen" = "صبغ" has no English equivalent. It means: "إدام," i.e. that which is mixed with the =

pigments which make food more palatable) for the eaters.

تَبَيَّنْتُ بِالذَّهْنِ وَصَنَعَ لِلآكِلِينَ ﴿٢١﴾

21. And verily for you^b in the *an'aame*^w (cattle/camel/sheep-goat)^w surely (is) an *ebratan*^w (an instructive-example-/parable);^w We avail (for) you^b (to) drink²⁰ of what (is) in its^w bellies^x and for you^b in it^w many benefits and from it^w you^z eat.

وَلَكُمْ فِي الْأَنْعَامِ لَعِبْرَةٌ لِّتُفَكِّرُمْ
مِمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنفَعٌ
كَثِيرٌ وَمِمَّا تَأْكُلُونَ ﴿٢١﴾

22. And on it^w and on the *folke*^x (ship/ships)^x you^z (are being/ to be) carried.

وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٢٢﴾

23. And *laqad* (verily, already and affirmatively) We sent Noohan (Noah) to his people; then said [he]: O, my people let-worship you^z Allah, not for you^b of an *elaben* (a deity) other than Him; do then not *tattaqoona* (you reverentially guard not to displease Allah).

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ
يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنِّ إِلَهِ
غَيْرِهِ أَفَلَا تَتَّقُونَ ﴿٢٣﴾

24. Then said the chiefs, who^r unbelieved they^z of his people: not this except a human like you;^b [he] wants to *yatafadhdhala*²¹ (have favor: superiority/munificence) over you;^b and had Allah willed surely [He] (would have) descended angels; we heard not by this in our fathers, the [firsts] (ancients).

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ مَا هَذَا
إِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيدُ أَن يَفْضَلَ
عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنزَلَ مَلَائِكَةً
مَّا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٢٤﴾

25. *En* (not) he except a man by him a *jennaton* (insanity-/stroke of Jinn);^w so *tarabbasso* (let look out/await you^z) by him until a while.

إِنَّ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ فُتَرَبِّصُوا
بِهِ حَتَّىٰ حِينٍ ﴿٢٥﴾

26. Said [he]: O, my Lord, let-succor me [You^r] by what they^z denied [me].²²

قَالَ رَبِّ أَنْصُرْنِي بِمَا كَذَّبُونَ ﴿٢٦﴾

27. Then We revealed²³ to him that *issna'a*²⁴ (let-carefully craft [you^s]) the *folka*^w (ship)^w by Our Eyes and Our revelation; then if Our command came and *fa'ra* (gushed forth) the *tannoro* (kiln/land surface/day-break), then let-insert²⁵ [you^s] in it^w of each pair²⁶ two and

فَأَوْحَيْنَا إِلَيْهِ أَن اصْنَعْ الْفُلْكَ
بِأَعْيُنِنَا وَوَحِّينَا فَإِذَا جَاءَ أَمْرُنَا
وَفَارَ التَّسَوُّرُ فَاسْلُكْ فِيهَا مِن
كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا

= food (e.g. vinegar, oil, pickles, meat etc) to make it savory, so appetizing it can be swallowed well or eaten deliciously.

²⁰ The word “تَسْفِيكُمْ” rooted in “أَسْفَى” and not “سَقَى.” And “أَسْفَى” means availed (liquid) for drinking. See الراغب.

²¹ The word “yatafadhdhala”= “يَتَفَضَّلُ” has at least two distinct meanings may be relevant here, and Allah knows best. (1) Appears to be ever trying to overtop/ be superior, or (2) appears to be ever being beneficent.

²² The letter “ن” in “كَذَّبُونَ,” by Arabic (linguistic) Rule, is called “نون الوقاية أو العمداء، حيث لا يُسْتَقْنَى عَنْهَا” which precedes the speaker’s pronoun “ي.” The speaker’s pronoun “ي” in “كَذَّبُونَ” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat’s* end harmony (rhyme). See اعراب القرآن، لمحمود صافي

²³ The word “أَوْحَى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And “الوحي” is fire or king. See اللسان

²⁴ The word “اصْنَعْ” is rooted in the verb “صَنَعَ” which means (1) carefully chose, or (2) carefully crafted or tried to approach perfection in making of (anything) or upbringing of any human or animal. However “craft” means: make or construct (something) in a manner suggesting great care and ingenuity.

²⁵ The word “أَسْلَكَ” means: insert, i.e. introduce.

²⁶ The word “زَوْج” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen), (5) hue (color). And quite relevant to the word “زَوْج” is its plural: (1) “أَزْوَاجٌ,” which could also mean: (2) similars, i.e. the look-likes.), (3) hues. See اللسان.

your^t family^w except whom^p preceded on him the say of them; and let-not address Me [you^s] in whom^r *dhalamo*²⁷ (they^z wronged) verily they (are) *mughra-ghoona*²⁸ (ones to be drowned). مَغْرُوفُونَ ﴿٢٧﴾

28. So if *istawayta* (set you^h) you^s and who^p (are) with you^g on the *folke*^w (ship)^w then let-say [you^s]: the praise (is) for Allah, Who *najjana* ([He] iteratively delivered us) from the people, the *dha'lemeena*²⁹ (injustice-doers). الْقَوْمِ الظَّالِمِينَ ﴿٢٨﴾

29. And let-say [you^s]: my Lord let-descend/install me [You^s] a blessed descending/installing and You^s (are) *khayro* (choicer/superior/worthier) (of) the *munzeleena*³⁰ (Installers/hospitality Giver). الْمُنْزِلِينَ ﴿٢٩﴾

30. Verily in *tha'leka* (afar-that-it/that)^x surly (are) *Aya'te*^w (signs/roofs); and *en* (surely) We were certainly essaying. إِنَّ فِي ذَلِكَ لَآيَاتٍ وَإِنْ كُنَّا لَمُبْتَلِينَ ﴿٣٠﴾

31. Afterwards We established from after them a generation (of) others. ثُمَّ أَشْنَانَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ﴿٣١﴾

32. So we sent in them a messenger of them: that let-worship you^z Allah; not for you^b of an *elaben* (a deity) other than Him; do then not *tattaqoona* (reverentially guard you^z to displease Allah). مَا لَكُمْ مِنْ إِلَهِ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٣٢﴾

33. And said the chiefs of his people who^r unbelieved they^z and denied they^z by the Hereafter's^w *lega'a* (meeting with), and We luxuriated them in the life^w (of) the world:^w not this except a human like you^b [he] eats of what you^z eat of [it^x] and drinks [he] of what you^z drink. وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا الْآخِرَةِ وَأَتْرَفْنَاهُمْ فِي الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ ﴿٣٣﴾

34. And *la'en* (indeed if) you^c obeyed a human like you^b verily you^b then surely (are) losers. وَلَئِنْ أَطَعْتُمْ بَشَرًا مِثْلَكُمْ إِنَّكُمْ إِذَا لَخَسِرُونَ ﴿٣٤﴾

35. Is [he] promising you^b that you^b if died you^c and you^c were *tora'ban* (crushed sand) and bones that you^b *mukbrajoona*³¹ (you^z are be: emerged/resurrected). أَيْدِيكُمْ أَنْتُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَعِظَامًا أَنْتُمْ تُخْرَجُونَ ﴿٣٥﴾

36. Far-flung, far-flung, for what you^z (are being) promised. هَبَّاتُ هَبَّاتٍ لِمَا تُوعَدُونَ ﴿٣٦﴾

37. *En* (not) it^w except our life^w (of) the world^w we die and we live and not we surely (are) *mub'ootheena*³² إِنَّ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ

²⁷ See the *Lexicon* attached to this Translation for “ظالم”=“فاعل الظلم”= “injustice-doer” and “ظلم”= “wronged.”

²⁸ The word “mughraghoon”= “مَغْرُوفُونَ” is an objective, masculine, plural noun. No English equivalent for it.

²⁹ The “ظالمين”= “the injustice-doers,” as “الظلم”= “injustice.” See the *Lexicon* attached to this Translation.

³⁰ The word “المنزلين” is a masculine, plural, subjective noun, meaning: installers, i.e. he who sets in position, or giver of hospitality.

³¹ The word “mukbrajoon” is subjective, masculine, plural noun.

³² The word “mub'ootheen”= is an objective, masculine, plural noun, meaning ones to be resurrected, for which there =

(ones to be resurrected).

وَتَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٣٧﴾

38. En (not) he except a man *iftra* ([he] crafted a lie for fraudulent end) on Allah a lie; and not we (are) for him surely believers.

إِنَّ هُوَ إِلَّا رَجُلٌ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ ﴿٣٨﴾

39. Said [he]: my Lord let-succor me [You^s] by what they^z denied³³ [me].

قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونَ ﴿٣٩﴾

40. Said [He]: after³⁴ a little surely assuredly³⁵ become they^z regretters.

قَالَ عَمَّا قَلِيلٍ لِّيُصْبِحُنَّ نَادِمِينَ ﴿٤٠﴾

41. Then took-she^y them the shriek-she^y by the right; then We made them a scum; so away for the people, the *dha'lemeena*³⁶ (*injustice-doers*).

فَاَخَذْتَهُمُ الصَّيْحَةُ بِالْحَقِّ فَجَعَلْنَاهُمُ غُسَاءً فَبُعْدًا لِلْقَوْمِ الظَّالِمِينَ ﴿٤١﴾

42. Afterwards We established from after them generations (*of*) others.

ثُمَّ اَنْشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا آخَرِينَ ﴿٤٢﴾

43. Neither precedes^w of *Ummatan*^w (people/community)^w its^w *ajala*³⁷ (term-limit) and nor *yasta'akherona*³⁸ (slacken tarrying they^z).

مَا سَبَقُ مِنْ اُمَّةٍ اَجَلَهَا وَمَا يَسْتَخِرُونَ ﴿٤٣﴾

44. Afterwards We sent Our messengers consecutively; everywhen came^x *Ummatan*^w (people/community)^w its^w messenger denied him they^z; then We (*caused*) some of them follow some; and We made them *ahadeetha*³⁹ (*instructive lores*); so far-away for a people not believing.

ثُمَّ اَرْسَلْنَا رُسُلَنَا تَتْرًا كُلٌّ مَّا جَاءَ اُمَّةً رَسُوْلًا كَذَّبُوْهُ فَاتَّبَعَنَا بَعْضُهُمْ بَعْضًا وَجَعَلْنَاهُمْ اَحَادِيثًا فَبُعْدًا لِقَوْمٍ لَا يُؤْمِنُونَ ﴿٤٤﴾

45. Afterwards We sent *Mosa* (Moses) and his brother *Haroon* (Aaron) by Our *Aya'te*^w (miracles/signs/proofs) and an authority manifest.

ثُمَّ اَرْسَلْنَا مُوسٰى وَاَخَاهُ هٰرُونَ بِآيٰتِنَا وَسُلْطٰنٍ مُّبِيْنٍ ﴿٤٥﴾

46. To Pharaoh and his chiefs; then *istakbaro*⁴⁰ (they^z affirmed theirⁿ prideful haughtiness) and they^z were a people highs.

اِلٰى فِرْعَوْنَ وَمَلٰٓئِهٖ فَاسْتَكْبَرُوْا وَكَانُوْا قَوْمًا عَلٰٓيْنَ ﴿٤٦﴾

47. So said they^z: do we believe for a twain humans like us while their people (*are*) for us slaves-/slaving.

فَقَالُوْا اَنۡتُمۡ لِبَشَرٍۭ مِّثْلٰنَا وَقَوْمُهُمَا لَنَا عٰبِدُوْنَ ﴿٤٧﴾

= is no English equivalent.

33 The letter "ن" in "كَذَّبُونَ" by Arabic (linguistic) Rule, is called "نون الوقاية او العماد، حيث لا يُستغنى عنها" which precedes the speaker's pronoun "ي." The speaker's pronoun "ي" in "كَذَّبُونَ" is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's* end harmony (rhyme). See *أعراب القرآن، لمحمود صافي* إعراب القرآن، لمحمود صافي

34 See the *Lexicon* attached to this Translation regarding the various meanings of the preposition *عن*.

35 The "ل" in "لِيُصْبِحُنَّ" is a *juratory* "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly".

36 The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice." See the *Lexicon* attached to this Translation.

37 The word "الاجل" means term-limit, see *اللسان*.

38 See the *Lexicon* attached to this Translation for the effect of the letter *س* when added to a word.

39 The word "*ahadeeth*" = "أحاديث" has several meanings: (1) dreams and their related events, (2) plural of "*Hadeeth*" which means any saying or statement of The Prophet (SAWS), (3) lores expounding upon the instructive examples of the people of the ancients for admonition or exhortation, (4) statements by people.

40 See the *Lexicon* attached to this Translation for the effect of the letter *س* when added to a word.

48. So denied they^z them both, thus they^z were of the *mublakeena*⁴¹ (had been perished they). فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ ﴿٤٨﴾
49. And *laqad* (verily, already and affirmatively) *aa'tayna* (accorded We) *Mosa* (Moses) the book, *la'allā* (craving currently unavailable deed that, perhaps) they *yabtadoona* (they^z become divinely-guided). وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٤٩﴾
50. And We made *Mariama's* (Mary's) son and his mother an *Aya'tan*^w (miracle/sign/proof); and We lodged/retreated them both to a leveled-height^{w42} possessor^w (of) a quietude and *ma'eenen* (ever-flowing). وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَاهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ ﴿٥٠﴾
51. O, you the messengers, let-eat you^z of the goodies^{w43} and let-you^z work righteously; verily I am by what you^z work (is) Omniscient. يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾
52. And verily this^{w44} yourⁿ *Ummato*^w (community)^w (is) an *Ummatan*^w one-she;^{y45} and I am yourⁿ Lord, so *etta-gon'e*⁴⁶ (let you^z reverently guard against [My] displeasure). وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ ﴿٥٢﴾
53. Then *taqatta'ao*⁴⁷ (they^z iteratively cut/severed) their matter⁴⁸ among them *zuboran*⁴⁹ (books/pieces); every party by what *laday*⁵⁰ (directly and possessively for) them (are) revelers/rejoicers. فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٥٣﴾
54. So *thar* (let-[you]^s: forsake) them in their abyss^{w51} (of ignorance) until a while. فَذَرَهُمْ فِي غَمَرَتِهِمْ حَتَّىٰ حِينٍ ﴿٥٤﴾
55. Do they^z reckon only that We extend (to) them by it^x of a possession and sons. أَيْحَسِبُونَ أَنَّمَا نُؤْتُهُمْ بِهِ مِنْ مَالٍ وَمِنْ بَنِينَ ﴿٥٥﴾
56. [We] mutually fleet⁵² for them in the *khayra'tey* (desirable-traits of worthiness and goodness), rather not perceive they.^z نَسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ ﴿٥٦﴾

41 The word “mublakeen”= “مهلكين” is an objective, masculine, plural noun, meaning: the ones who were perished.

42 The word “ربوة”= a plateau; “ذات”= having; “قرار” has at least two distinct meanings: (1) “bowl-shaped depression in the surface of the land”= “basin,” or (2) “shelter,” in the sense of a quiet abode.

43 The word “طيبات”= “goodies”= “goodies,^w”= a feminine gender means any-thing delectable and legitimate.

44 In Arabic the word “ummah” is a feminine, so the reference to it is thus: “this^w.”

45 The reference “[one-she]” is because the word “Ummah” is feminine, as Ibid.

46 The letter “ن” in “فاتقون” by Arabic (linguistic) Rule, is called “نون الوقاية او العماد، حيث لا يستغنى عنها” which precedes the speaker’s pronoun “ي.” The speaker’s pronoun “ي” in “فاتقون” is omitted, for “التخفيف”= “alleviation, lightening” or *Ayat’s* end harmony (rhyme). See *إعراب القرآن، لمحمود صافي*.

47 The word “تقطع” in “فتقطع” is not synonymous with “قطع.” As “تقطع” means severed from a multiple aspects. In other words their one religion was severed and made into many parts or sects.

48 That is their religion.

49 The word “zuboran” has several meanings: (Psalms, books, or pieces).

50 The word “لدي” in “لديهم” from “لدى” is closer than “عند” as you can say: “عندي مال و المال ليس بقبضتك الآن” thus, “لدى” which closer spatially and more specific. So, “directly and intimately for” (them) seems to indicate such closeness. See *اللسان*.

51 The word “غمرة” has several meanings, among them: an abyss, or a trouble and overwhelmed ignorance. This great *Ayah* urges quick quitting or hastily leaving them in their “غمرة” (abyss^w of ignorance) until such a time, when *Allah* will place on them what they deserve.

52 That is habituate them (= يستدرجهم) by He supplying and they are receiving the *khayra’ey*.

57. Verily who^r they (are) of their *khashya'te* (reverent-fear)^w (of) their Lord (are) *mushfegoona* (they who are in disquiet). إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ ﴿٥٧﴾
58. And who^r they (are) by their Lord's *Aya'te*^w (miracles-/ signs/ proofs) believe they.^z وَالَّذِينَ هُمْ يُشَاقِبُونَ رَبِّهِمْ يُؤْمِنُونَ ﴿٥٨﴾
59. And who^r they (are) by their Lord not they^z partner (deities). وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ ﴿٥٩﴾
60. And who^r *youatona* (they^z produce and fulfill the obligations) what *aa'taw* (they^z produced and fulfilled of obligations) and their hearts *wajelaton*⁵³ (are in shudder and awe), that they to their Lord (are) returnees. وَالَّذِينَ يُؤْتُونَ مَا آتَاوْا وَقُلُوبُهُمْ وَجَلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ﴿٦٠﴾
61. Those mutually vie⁵⁴ in the *khayra'te* (desirable-traits of worthiness and goodness), and they (are) for it^w foregoers. أُولَٰئِكَ يَسْرِحُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَاهِقُونَ ﴿٦١﴾
62. And not [We] charge a self^w except its^w capacity; and *ladayna*⁵⁵ (directly and possessively from Us) a book (which) pronounces by the right and they (are) not *yudh'lamoona*⁵⁶ (to be wronged they^z). وَلَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٢﴾
63. Rather their hearts (are) in an abyss^{w57} of this; and for them (are) works of less than *tha'leka* (afar-that-it/that)^x they (are) for it^w workers. بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِنْ هَٰذَا وَلَهُمْ أَعْمَلٌ مِّنْ دُونِ ذَٰلِكَ هُمْ لَهَا عَامِلُونَ ﴿٦٣﴾
64. Until if We took *mutrafee*⁵⁸ (who are luxuriated and leading very comfortable life style of) them by the torment, *edha* (suddenly/ surprisingly) they louden. حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيَهُم بِالْعَذَابِ إِذَا هُمْ يَجْتَرُونَ ﴿٦٤﴾
65. Let-not louden you^z today; verily you^b (are) from Us not (to be) succored. لَا تَجْعَرُوا الْيَوْمَ إِنَّكُمْ مِنَّا لَا تُنصَرُونَ ﴿٦٥﴾
66. *Qad* (already and affirmatively) were, My *Aya'te*^w (Qur'aanic statements) (being) recited^w on you^b then you^c were on yourⁿ heels recoiling. فَذَٰكَكَ ءَايَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ عَلَىٰ أَعْقَابِكُمْ تَنْكِصُونَ ﴿٦٦﴾
67. *Mustakbereena*⁵⁹ (you:^r affirmably stand haughtily above submission) by it^{x60} *sa'meran*⁶¹ (night-confabulators) prattle-/ forsake you.^z مُسْتَكْبِرِينَ بِهِ سَامِرًا تَهْجُرُونَ ﴿٦٧﴾

⁵³ The word “وجلّة” means in *shudder and awe*, see البصائر.

⁵⁴ It must be pointed out here that the quickening is *not* (a) to or (b) for, as both (a) and (b) would imply they are outside the *khayra'te* (good things); while in fact they are already within them, only they have to vie for higher-ranking.

⁵⁵ The word “لدن” is closer than “عند” as you can say: “عندي مال و المال ليس بقبضتك الآن” thus, “لدن” which closer spatially and more specific. So, “directly and possessively from” (Us) seems to indicate such closeness. See اللسان.

⁵⁶ The word “wrong” has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

⁵⁷ See footnote 51 regarding “غمرة” = “abyss.”

⁵⁸ The word “مترفي” in “مترفيهم” is masculine, objective, plural noun meaning: they who are luxuriated and leading very easy life style.

⁵⁹ The word “mustakbeen” = “مستكبرين” does not have an exact English equivalent *per se*. It is plural, masculine, subjective noun, meaning: they who disdain others and are affirmably self-exalters and arrogating self-pridefulness. Hence, we transliterate and parenthetically explain.

⁶⁰ That is by The Sacred House.

⁶¹ The word “سامرا” means *he who stays at night casually talking*. However, although “سامرا” is in the singular, figuratively it denotes plural too, i.e. all of the night-confabulators involved in the scornful talk about The Qur'aan or The Prophet. See القُرطبي واللسان.

68. Have not then they^z pondered the say; or came (to) them what not⁶² *ya'atee*^x (descended/ came to)^x their fathers, the [firsts] (*ancients*).
أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمُ الْأَوَّلِينَ ﴿٦٨﴾
69. Or not knew they^z their messenger, so they (are) for him negators/ gainsayers.
أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكَرُونَ ﴿٦٩﴾
70. Or say they^z by him a *jennaton* (*insanity/ stroke of Jinn*);^w rather came [be] by the right; and most (of) them for the right (are) dislikers.
أَمْ يَقُولُونَ بِهِ جِنَّةٌ بَلْ جَاءَهُمُ بِالْحَقِّ وَكَثُرُوا لِلْحَقِّ كَرَهُونَ ﴿٧٠﴾
71. And had *ettaba'a* ([be] closely-followed) The Right⁶³ their *ahwa*⁶⁴ (*tendentious likings*), surely the Heavens^w (*would have*) corrupted-she^y and the Earth^w (*too*) and who^p (are) in them^y (*too*); rather *aa'tayna* (*We accorded*) them by their *thekre* (*Qur'aan/ repute/ homage*); so they (are) *a'n* (*regarding*) their *thekre* (are) shunners.
وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ بَلْ أَتَيْنَهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ ﴿٧١﴾
72. Or [you^s] ask them a tribute/ bounty; then your^t Lord's tribute/ bounty (is) *khayron* (*choicer/ superior/ worthier*) and He (is) *khayro* (*i.e. = khayron*) (of) the *ra'zeqeena* (*giver of: provision/ victuals for sustenance/ rain*).
أَمْ تَسْأَلُهُمْ خَرْجًا فَخَارِجٌ رَيْكَ خَيْرٌ وَهُوَ خَيْرُ الرَّزْقِينَ ﴿٧٢﴾
73. And verily you^g surely invite them to *Sseratten* (*single specific Path*) straight.
وَإِنَّكَ لَتَدْعُوهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٧٣﴾
74. And verily who^r not believe they^z by the Hereafter^w *a'n* (off) the *Sseratte* (*road/ way*) surely (are) *na'keybona* (*swervers/ stragglers/ deviators*).
وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنُكَرِبُونَ ﴿٧٤﴾
75. And had *ra'hemna*⁶⁵ (*We mercy-given*) them and doffed We what (is) by them of *dhurren* (*persistent distress*) surely they^z (*would have*) obstinated in their tyranny addling they.^z
﴿٧٥﴾ وَلَوْ رَحَّمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ لَلْجَوُّ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿٧٥﴾
76. And *laqad* (*verily, already and affirmatively*) We took them by the torment then neither *istakano*⁶⁶ (*quiescently submitted they*) for their Lord and nor supplicate they.^z
وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَضُرُّعُونَ ﴿٧٦﴾

⁶² The word "not" = "لَمْ" in Arabic changes the following future-tense verb in to a past tense.

⁶³ Here "The Right," means (and Allah knows best) Allah, as "الحق" = "The Right," is one of His names.

⁶⁴ The word "هوئى," translated as "(tendentious) liking," which in and of itself could be good or bad noble or vile. The Messenger (SAWS) says that believe not anyone of you until his "هوئى" agrees with what I came with, i.e. the Qur'aan and Hadeeth.

⁶⁵ The word "رحمة" = "mercy" in Arabic "رحمة" is unlike its English equivalent, in that "رحمة" can be conjugated into verbs of the past, present, future, active, passive, etc. As in this case, it is constructed in the past-tense for the masculine plural. There is no way to exactly render this in English *per se*. So the closest is to possibly say: "except what mercy-gave my Lord," thus introducing the idea of "mercy-given" which the Arabic text does not really say *per se*. The Arabic says, as if to say: *We mercied them* which cannot be said in correct English, as there is no such word as "mercied."

⁶⁶ The word "استكانوا" involves several facts: submission, quiet and remaining still. See الهادي. So submission by itself suffices not, hence the prefix of quiescently.

77. Until if We opened on them a door having severe torment, *eddha* (suddenly/ surprisingly) they (are) in it^x *mublesoon*⁶⁷ (ones that are nonplused).
 حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ مُبْلِسُونَ ﴿٧٧﴾
78. And He Who established for you^b the hearing and the *abssa'ra* (insights/ discernments) and the *afedata*⁶⁸ (heart/ mind) little when^o you^z thank.
 وَهُوَ الَّذِي أَنشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٧٨﴾
79. And He Who *thara'a* ([He] created/ propagated/ manifested) you^b in the Earth^w and to Him you^z (are to be) thronged.
 وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٧٩﴾
80. And He Who quickens and [He] deadens;⁶⁹ and for Him (is) variation (of) the night and the *naha're* (between sunrise and sunset); do then not you^z cerebrate.
 وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ أَفَلَا تَعْقِلُونَ ﴿٨٠﴾
81. Rather said they^z like what said the [firsts] (ancients).
 بَلْ قَالُوا مِثْلَ مَا قَالِ الْأَوَّلُونَ ﴿٨١﴾
82. They^z said: is if we died and we were *tora'ban* (crushed sand) and bones, are we truly *mub'oothoon* (ones to be resurrected).
 قَالُوا أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا إِذَا نَا لَمُبْعُوثُونَ ﴿٨٢﴾
83. *Laqad* (verily, already and affirmatively) we (had been) promised, we and our fathers, this of before; *en* (not) this except the [firsts'] (ancients') fables.
 لَقَدْ وَعَدْنَا نَحْنُ وَآبَاؤُنَا هَذَا مِن قَبْلُ إِن هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٨٣﴾
84. Let-say [you^s]: for whom^p (is) the Earth^w and whom^p ever (are) in it^w *en* (if) you^c were (to) know.
 قُلْ لِّمَنِ الْأَرْضُ وَمَن فِيهَا إِن كُنتُمْ تَعْلَمُونَ ﴿٨٤﴾
85. They shall say: for Allah; let-say [you^s]: do then not you^z reminisce.
 سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٥﴾
86. Let-say [you^s]: Who (is) Lord (of) the Heavens^w [the] seven and Lord (of) The *Arshe*⁷⁰ (Throne of Kingship) The Great.
 قُلْ مَن رَّبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٦﴾
87. They shall say: For Allah; let-say [you^s]: do then not *tattaqoon* (you reverentially guard not to displease Allah).
 سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا نُنْفِقُ ﴿٨٧﴾
88. Let-say [you^s]: Who (is) by His Hand^{w/1} (is) every thing's *malakoot* (enormous permanent proprietorship);⁷² and He havens and not (to be) havened over Him, *en* (if) you^c were knowing you.^z
 قُلْ مَن يَدُّ يَدِيهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِن كُنتُمْ تَعْلَمُونَ ﴿٨٨﴾
89. Shall say they.^z For Allah; let-say [you^s]: so where-from⁷³ (are to be) bewitched you.^z
 سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ ﴿٨٩﴾

⁶⁷ The word "مبلسون" based on "أبلس", masculine plural noun meaning: ones who suddenly became nonplus.

⁶⁸ The Arabic word "الافئدة" is plural of "فؤاد", thus "الافئدة" = hearts/minds.

⁶⁹ The word "أَمَات" in "يُمِيتُ" is the transitive verb to deprive of life. See Merriam Webster's Unabridged Dictionary.

⁷⁰ See the Lexicon attached to this Translation for more elaboration on this wondrous word.

⁷¹ Some maintain that the "hands" are symbols of divine Might or Power.

⁷² The word "مَلَكُوت" = "الملك مع العظمة والديمومة", i.e. the enormous permanent proprietorship.

⁷³ The word "أَنَّى" is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

90. Rather *a'tayna* (*We accorded*) them by the right; and verily they (*are*) surely liars. بَلْ أَتَيْنَهُم بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٩٠﴾
91. Neither *ittakhatha*⁷⁴ (*took and made*) Allah of a child and nor [was] with Him of an *elaben* (*a deity*), hence surely (*would have*) gone each *elabon* by what created (*that deity*) and surely (*would have*) superseded some (*of*) them over some; *subhana*⁷⁵ (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) Allah *amma* (*off*) what describe they.^z مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَذَّهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّا بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَنَ اللَّهِ عَمَّا يَصِفُونَ ﴿٩١﴾
92. Knower (*of*) the invisible and the visible; so *ta'aala* (*ever elevated [He]*) *amma* (*regarding*) what they^z partner (*deities with Him*). عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ فَاعْلَمَ عَمَّا يَشْرِكُونَ ﴿٩٢﴾
93. Let-say [*you*^s]: my Lord if surely⁷⁶ [*You*^s] assuredly show me what they^z (*are being*) promised. قُلْ رَبِّ إِمَّا تُرِيدُنِي مَا يُوعَدُونَ ﴿٩٣﴾
94. My Lord: then let-not make me [*You*^s] among the people, the *dha'lemeena*⁷⁷ (*injustice-doers*). رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ ﴿٩٤﴾
95. And verily We (*are*) on showing you^g what We promise them surely *Qadiroona*⁷⁸ (*We-Who are capable of: giving/ doing/ enforcing/ or influencing*). وَإِنَّا عَلَى أَنْ نُرِيكَ مَا نَعْدُهُمْ لَقَادِرُونَ ﴿٩٥﴾
96. Let-push/propel [*you*^s] by which^u it^w (*is*) *ahsa'no*⁷⁹ (*perfecter and beautifuler*) the *sayye'aa'ta* (*demeritorious-deed*);^w We (*are*) knower by what they^z describe. أَدْفَعْ بِأَلَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ﴿٩٦﴾
97. And let-say [*you*^s]: my Lord, [*I*] refuge by You^g from the Satans' *hamaẓa'te*⁸⁰ (*nudging-whispers*).^w وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ ﴿٩٧﴾
98. And [*I*] refuge by You^g [*my*] Lord that *yahdhara* they^z (*attended at predetermined time and place*) [*to me*]. وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ﴿٩٨﴾
99. Until if comes (*to*) an *ahadda*⁸¹ (*a lone/ any-one*) (*of*) them حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ

⁷⁴ The word “إِتَّخَذَ” from “الِاتَّخَاذَ” which is “إِفْتَعَالٌ” for “الِاتَّخَاذَ,” as stated in لسان العرب; therefore, “إِتَّخَذَ” is always taking and making some-thing of what was taken. Thus, it is not just the mere taking.

⁷⁵ The word “subhana”= “سُبْحَانَ” has no English equivalent. Wherever this word, or its grammatical inflections (such as “سُبْحَانُكَ” or “سُبْحَانَهُ”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render “subhana”= “سُبْحَانَ” concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

⁷⁶ The word “إِمَّا” = “إِنْ وَّ مَا” i.e. “إِنْ” and “مَا,” each is a conditional particle, so gathering two conditionals is for emphasis or intensity. See القرطبي.

⁷⁷ The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice.” See the Lexicon attached to this Translation.

⁷⁸ The word “قَادِرُونَ” is masculine, plural, subjective noun, meaning: (1) *Causers of Fate*, (2) *We-Who are capable of: giving, doing, enforcing, or influencing*.

⁷⁹ There is no English word for أَحْسَنُ = *absane*. Both words *perfecter* and *beautifuler* are in their adjective sense.

⁸⁰ The word “هَمَزَاتٍ” means *nudging-whispers*, as they are whispers that pester by “nudging” to do the wrong.

⁸¹ See the Lexicon attached to this Translation regarding “أَحَدٌ.”

- the death, said [he]: my Lord, let-[You^s] return [me].⁸² رَبِّ ارْجِعُونِ ١١
100. *La'alla* (craving currently unavailable deed that/perhaps) I work righteously in what I left; not-at-all,⁸³ verily it^w (is) a word^w he (is) its^w sayer; and from beyond⁸⁴ them *bar'za'khon*⁸⁵ (invisible-barrier) to a day (to be) resurrected they.^z لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا ١٠٠ إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ ١٠١
101. So if (had been) blown in the horn, then no lineage among them then-day and not mutually query they.^z فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ١٠١
102. So whoever *thagolat* (became heavy-she^y) his weights^x then those they (are) the thrivers. فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ١٠٢
103. And whoever lightened-she^y his weights^x then those who^r lost they^z their selves, in Hell^w immortals they^z (are). وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ١٠٣
104. *Talfabo* (scorches/mildly burns)^w their faces 'The Fire^w and they (are) in it^w grimacers/scowlers. تَلْفَحُ وُجُوهَهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ ١٠٤
105. Have not been My *Aya'te*^w (*Qur'aanic statements*) (had been/being) recited on you^b then you^c were by it^w denying. أَلَمْ تَكُنْ عَائِدِي ثُنَىٰ عَلَيْنَا فَنُكْتِمُ بِهَا تُكْذِبُونَ ١٠٥
106. Said they:^z our Lord, overcame us our misfortune^w and we were people strayers. قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ١٠٦
107. (O,) Our Lord: let-exit us [You^s] from it;^w then *en* (if) returned we then verily we (would be) *dha'lemoona* (injustice-doers). رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ ١٠٧
108. Said [He]: *ekhsao* (let-you^z be: spurned/contemptible) in it^w and let-not talk you^z [to Me].⁸⁶ قَالَ اخْسَرُوا فِيهَا وَلَا تُكَلِّمُونِ ١٠٨
109. Verily it^x [was] a team of My *eba'de* (worshippers-/submitters/slaves) saying: (O,) our Lord we believed so let-forgive [for] us [You^s] and *erham* (let-mercy-give) us [You^s] and You^s (are) *khayro* (choicer/superior-/worthier) (of) the *raheemeena* (iterative mercy givers). إِنَّهُمْ كَانُوا فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا ءَامَنَّا فَأَعْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ ١٠٩

⁸² The letter “ن” in “ارجعون,” by Arabic (linguistic) Rule, is called “نون الوقاية او العماد، حيث لا يُستغنى عنها” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “ارجعون” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's* end harmony (rhyme). See إعراب القرآن، لمحمود صافي

⁸³ The word “كَلَّا” is an article of negation particularized for deterrence and prevention.

⁸⁴ The word “وراء” in “ورائه” means:

(1) “القدام أو بعد الخلف للعظيم الذي لا يُقدر عليه، مثلاً: و يذرون وراءهم الآخرة.”
(2) “بعد الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة.”
(3) ولد الولد. So, here (1) or (2) could apply.

⁸⁵ The word “برزخ” is an “invisible-barrier.”

⁸⁶ See footnote 80 above only here regarding تَكَلِّمُونَ.

110. Then *ittakhathto*⁸⁷ (*you^z took and presumed*) them scoffingly until *ansawkum* (*they^z caused you^z to forget*) My *thekro* (*Qur'aan/ message*) and you^c were of them laughing⁸⁸ (*scornfully*). فَأَتَّخَذْتَهُمْ سَخِرًا حَتَّى أَنْسَوَكُمْ ذِكْرِي وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ ﴿١١٠﴾
111. Verily I (*have*) requited them today by what *ssabaro* (*held on patiently*) they,^z verily they (*are*) the winners. إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَائِزُونَ ﴿١١١﴾
112. Said [*He*]: how-long⁸⁹ (*have*) you^c waited in the Earth^w a number (*of*) years.^w قُلْ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ ﴿١١٢﴾
113. Said they:^z we waited a day or some (*of*) a day, so let-ask [*You^s*] the counters. قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَسْئَلِ الْعَادِينَ ﴿١١٣﴾
114. Said [*He*]: *en* (*not*) waited you^c except a little; had surely knowing you^c were. قُلْ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ ﴿١١٤﴾
115. Have then reckoned you^c that only We created you^b *abathan* (*uselessly/ frivolously*) and that you^b (*are*) to Us not (*to be*) returned. أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾
116. So *ta'aala* (*ever elevated* [*He*]) Allah, The King, The Right, no an *elaha* (*a deity*) except Him, Lord (*of*) The *Arshe*⁹⁰ (*Throne of Kingship*) The *Kareeme*⁹¹ (*bounty-Giver, Ennobler and Enabler of multiple useable traits*). فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ ﴿١١٦﴾
117. And whoever [*he*] invokes with Allah another *elahan* (*deity*), no proof for him by it;^x so verily only his account (*is*) *enda* (*by munificence of/ by Rule of*) his Lord; verily it^{x92} prosper not the unbelievers. وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴿١١٧﴾
118. And let-say [*you^s*]: my Lord, let-forgive [*You^s*] and *erham* (*let-mercy-give* [*You^s*]) and You^s (*are*) *khayro* (*choicer/ superior/ worthier*) (*of*) the *rahemeena* (*iterative mercy givers*). وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١١٨﴾

⁸⁷ The word "اتَّخَذَ" from "الإِتَّخَاذُ" which is "إِفْتَعَالٌ" for "الْأَتَّخَاذُ", as stated in لسان العرب; therefore, "اتَّخَذَ" is *always* taking and presuming something about what was taken. Thus, it is *not* just the mere taking.

⁸⁸ It must be noted here with respect to the word "ضَحَكَ" which bears *different* meaning depending on its use with other prepositional particles, natural bodies, or if it is standing by itself. Thus (1) standing by itself "ضَحَكَ" = "فَتَحَ" "ضَحَكَ" = "هَزَأَ بِهِ" = "ضَحَكَ عَلَيْهِ" (3) "سَخِرَ مِنْهُ" = "ضَحَكَ مِنْهُ" (2) "فَاهٍ وَأَخْرَجَ صَوْتًا مَظْهَرًا السَّرُورِ" (4) "بَرَقَ السَّحَابُ وَالزَّهْرُ انْشَقَّ وَتَفَتَّقَ وَالْعُشْبُ اسْتَبَانَ وَالْأَرْضُ بَدَا نَبْتُهَا" = "السَّحَابُ وَالزَّهْرُ وَالْعُشْبُ وَضَحَكَتِ الْأَرْضُ" In this great *Ayah*, "مِنْهَا يَضْحَكُونَ" = "مِنْهَا يَسْخَرُونَ" = "laughing" scornfully.

⁸⁹ The word "كَمْ" is an interrogative exclamatory particle, meaning: "how-many", "how-much", "how-long."

⁹⁰ See the *Lexicon* attached to this Translation for more elaboration on this wondrous word.

⁹¹ The word "kareem" = "كَرِيمٌ" is a subjective, singular, masculine noun. It has no exact English equivalent, as explained in the lengthy footnote 28 of the Introduction. Summarily: *Giver bounteously, Ennobling, Enabler of multiple useable traits*.

⁹² The pronoun "هُ" in "إِنَّهُ" refers to "الْحَقُّ", a masculine gender in Arabic, hence "it." +

آياتها
64
Ayahسُورَةُ النُّورِ
Surato An'Noore
(The Illumination)ترتيبها
24
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. *Suraton*^{w1} (a division of The Qur'aan)^w We descended it^w and We decreed it^w and We descended in it^w evidents-she^y *Aya'ten*^w (Qur'aanic statements) la'allā (craving currently unavailable deed that/perhaps) you^b reminisce you.^z سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ يَنْتَظِرُ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١﴾
2. The adulteress and the adulterer so let-flog you,^w each one of [them both] one hundred lash-she;^y and let not take you^b by them both clemency^{w2} in Allah's religion³ en (if/since) you^c [were] believing by Allah and The Day The Last; and let witness their both torment a *ta'efaton*^w (band/group)^w of the believers. الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلْيَشْهَدْ عَذَابُهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ﴿٢﴾
3. The adulterer not weds [he] except an adulteress or a *mushbrekatan* (she who partner deities with Allah/she-polytheists); and the adulteress not weds her except an adulterer or a *mushbrekon* (he-who partner deities with Allah/he-polytheists); and *tha'leka* (afar-that-it/that)^x (had been) forbidden on the believers. الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحَرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ ﴿٣﴾
4. And who^r *yarmoona*⁴ (they^r inculcate with adultery) the *muhssa'na'te* (chaste-women, marriers-she)^{ym5} afterwards not *ya'ato* (produce/present they^r) by four he-witnesses, then let-flog them you^z eighty *jaldatan* ([lash])^w and let-not you^z accept for them a testimony^w ever; and those they (are) the *fa'seeqoona*⁶ (rebels vis-à-vis Allah's command). وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا يَقْبَلُوا لَهُمْ شَهَادَةٌ أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٤﴾
5. Except whom^r repented they^z from after *tha'leka* (afar-that-it/that)^x and they^z mended, then verily إِلَّا الَّذِينَ تَابُوا مِن بَعْدِ ذَلِكَ وَأَصْلَحُوا

¹ See the *Lexicon* attached to this *Translation* for this proper name of a "division of the Qur'aan."

² The word "رَأْفَةٌ" is an intensive form of "الرَّحْمَةُ" as "الرَّحْمَةُ" = "mercy," which is kindness imparting delight to its recipient; while "الرَّافَةُ" is in addition to "الرَّحْمَةُ" it involves protecting against any possible undesirable happening to the recipient; hence, "الرَّافَةُ" = clemency. See التَّاج.

³ The word "دين" here means "rule." See البصائر.

⁴ The word "رمى" in "يرمون" has several meanings, when combined with: e.g.: chaste women or wife or an innocent person, then it becomes Arabic-tongue-expression meaning: inculcating with adultery.

⁵ As stated in (S4:24) the word "marriers-she^{ym}" = "محصنات," has at least two related but distinct meanings (1) marriers-she^{ym}, i.e. ladies who are married, (2) the females who became Muslims and are chaste because of Islam. In normal Arabic vernacular "محصنات" = "زوجات" but "زوجات" is not a Qur'aanic terminology per se, although "زوج" and "زوجه" are surely Qur'aanic terms. So in Qur'anic terms "marriers-she^{ym}" = "محصنات," and nothing else.

⁶ See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its grammatical inflections.

Allah (is) *Ghafooron* (iterative Forgiver), *Raheemon* (iterative mercy Giver).

فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٥﴾

6. And who^r *yarmona*⁷ (they^z inculpate with adultery) their spouses (*wives*) and not was for them witnesses except themselves^w then a testimony^w (of) *abado*⁸ (lone/any-one) (of) them (is) four testimonies^{w9} by Allah: verily he surely (is) of the *ssa'dequeena* (always-truth-enforcers).

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شَهَادَةٌ إِلَّا أَنْفُسُهُمْ فَشَهَدُوا عَلَيْهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٦﴾

7. And the fifth^w (testimony^w):¹⁰ (is) that Allah's curse^w (be) on him *en* (if) [he] [was] of the liars.

وَالْخَمْسَةَ أَنْ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ﴿٧﴾

8. And (would) forestall a'n (off) her the torment that [she] testifies four testimonies^{w11} by Allah: verily he surely (is) of the liars.

وَيَذَرُوهَا عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ ﴿٨﴾

9. And the fifth^w (testimony^w) (is): that Allah's wrath (be) on her *en* (if) [he] [was] of the *ssa'dequeena* (always truth enforcers).

وَالْخَمْسَةَ أَنْ غَضِبَ اللَّهُ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ﴿٩﴾

10. And *lawla* (had it not been for) Allah's munificence on you^b and His mercy^{w12} and that Allah (is) *Tanwabon* (iterative Relent), *Hakeemon*¹³ (infinite *hekma*¹⁴ Possessor).

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ ﴿١٠﴾

11. Verily who^r came/perpetrated they^z by the *uf'ke*^x (slandorous-fabrication/ specious concoction)^x (are) a league^w of you,^b let not¹⁵ you^z reckon it^x evil for you;^b rather it^x (is) a *kbayron* (choicer/ superior/ worthier) for you,^b for every *emre'en*¹⁶ (mature/perfect manliness possessor) of them what *ektasaba*¹⁷ ([he] reciprocally earned) of the sin; and who^x *tavalla* (he took charge) (of) its^x *kebara*¹⁸ (cardinal-lead) of them, for him (is) a great torment.

إِنَّ الَّذِينَ جَاءُوا بِإِفْكِكَ عُصْبَةٌ مِنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَكُم بَلْ هُوَ خَيْرٌ لَكُمْ لِكُلِّ امْرِئٍ مِنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ﴿١١﴾

⁷ See footnote 5 above regarding inculpating with adultery.

⁸ See the *Lexicon* attached to this Translation regarding "أحد."

⁹ The word "شهادة" = "testimony" in Arabic grammar is a feminine gender.

¹⁰ Since word "شهادة" = "testimony" is a feminine gender, so its substitute/reference (fifth) must be feminized.

¹¹ See footnote 9 above regarding testimony.

¹² There is an omission, complementing = "جواب" "*lawla*." Such omission is because its obviousness and enormity.

¹³ See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

¹⁴ See the *Lexicon* attached to this Translation for "*hekma*."

¹⁵ The "لا" in "لا تحسبوه" is "لا الناهية" hence "let not."

¹⁶ See the *Lexicon* attached to this Translation for the differences between: the man = الرجل, and the human = الإنسان, and the person = شخص, the *mar'o* = المرء, being the mature/perfect manliness possessor. Although in English the word "one" seems to be an acceptable approximation for "المرء," the *Lexicon* explains why we cannot use this seemingly acceptable way.

¹⁷ The word "اكتسبت" (a) i.e. على وزن إفتعل = that is he intentionally caused (an act, a deed) to happen. (b) Also, "اكتسبت" has more letters-construct implying more positive or negative meaning, in this case a negative one. So (a) and (b) mean this self had intentionally conditioned its entity to earn all it had earned which ultimately would be not for it but upon (i.e. against) it.

¹⁸ The expression "(took) charge (of) its cardinal-lead" means he who played a principal or guiding role to initiate, inspire, conduct, or propagate such a tremendous slander.

12. *Lawla* (why have not) *edh* (when/since) heard it^x you^c presumed the he-believers and the she-believers by their selves^w a *khayran* (superiority/goodness) and said they:^z this (is) an *uf'kon*^x (slandorous-fabrication-/specious concoction)^x manifest. لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ ﴿١٢﴾
13. *Lawla* (why did not) came/produced they^z on it^x by four he-witnesses; so *edh* (as/since) not *ya'ato* (produce-/present they^z) by the he-witnesses, then those, *enda* (by Rule of) Allah, they (are) the liars. لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشَّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ ﴿١٣﴾
14. And *lawla* (had it not been for) Allah's munificence on you^b and His mercy^w in the world^w and the Hereafter^w surely (would have) touched you^b in what *afadha*¹⁹ (group-rushed) you^c in it^x a great torment. وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾
15. *Edh* (when/since) *talaqqa*²⁰ (receive/inculcate) it^x you^z by yourⁿ tongues; and you^z say by yourⁿ mouths what not for you^b by it^x knowledge; and you^z reckon it^x a trifle (trivia) while it^x (is) *enda* (by Rule of) Allah great. إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُم بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ﴿١٥﴾
16. And *lawla* (why have not) *edh* (when/since) heard it^x you^z said you:^c not [it^x] be for us to speak by this, *subhana*²¹ (hallowedly and marvelously we deem You^g transcending all defects and we solemnly stand in awe and utmost consecration of) You;^g this (is) a great calumny. وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَنٌ عَظِيمٌ ﴿١٦﴾
17. Admonishes²² you^b Allah that not²³ revert you^z for its^x like ever, *en* (if/since) you^c were believers. يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧﴾
18. And manifests Allah for you^b the *Aya'te*,^w (*Qur'aanic* statements) and Allah (is) Omniscient, *Hakeemon*²⁴ (infinite *hekmal*²⁵ Possessor). وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾
19. Verily who^r they^z like that the profanity^{w26} spreads- إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ

¹⁹ The word “أفَضْتُمْ” comes from “الإفاضة” which means a crowd of people rushing from one place to another

²⁰ The word “تَلَقَّوْنَهُ” is made up of two parts: (a) the verb “talaqqa”= “تَلَقَّى” and (b) the pronoun article “نَه”=you^f do it. However, the word *talaqqa*= “تَلَقَّى” in turn has two distinct but intertwined meanings: (a) receive and (b) inculcate (make it understood) to another. Hence, “you^f receive/inculcate it^x”.

²¹ The word “subhanaka”= “سُبْحَانَكَ” has no English equivalent. Wherever this word, or its grammatical inflections (such as “سُبْحَانَ” or “سُبْحَانَهُ”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness. So, we can render “subhanaka”= “سُبْحَانَكَ” concept by saying: hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah.

²² The word “يُعِظُكُمْ” rooted in “وَعِظَ”= “exhorted” or “admonished,” and “مَوْعِظَةٌ” could mean: exhortation or admonition.

²³ The particle “أَنْ” here in the sense of “لَنْ”=“that not.” See مغني اللبيب.

²⁴ See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

²⁵ See the Lexicon attached to this Translation for “bekma.”

²⁶ The word “فاحشة”= “profanity” means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah's proscriptions. Some times the word “فاحشة” or “الفاحشة” is euphemistically used to mean adultery or fornication or homosexuality.

/circulates^w in whom^r believed they^z for them (is) a painful torment in the world^w and the Hereafter^w and Allah knows and you^f know not. فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١١﴾

20. And *lawla* (had it not been for) Allah's munificence²⁷ on you^b and His mercy^w and that Allah (is) Ra'oofon²⁸ (iteratively Forbearer/Clement) Raheemon (iterative mercy Giver). وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَإِنَّ اللَّهَ رءُوفٌ رَّحِيمٌ ﴿٢٠﴾

21. O you, who^r believed they^z let-not *tatta'be'o* (close-follow you^h) the Satan's steps,^w and whoever *yatta'be'a* ([he] close-follows) the Satan's steps^w then verily he commands by the profanity^{w29} and the *munka're* (rationally/Sharey'ah unacceptable deed/say); and *lawla* (had it not been for) Allah's munificence on you^b and His mercy^w not *zaka*³⁰ (purified and suited) of you^b [of] an *ahaden*³¹ (lone/any-one) ever; [and,] but Allah *youzakekey* ([He] exculpates/befits/suits, lauds and blesses) whom^p [He] wills; and Allah (is) Sameeon (possessor of rather acute hearing capacity/and enabler of others to hear/favorable Answerer to prayer), Omniscient. يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢١﴾

22. And let not *ya'taley* (vow abstaining from allowable good deeds) the munificence-possessors of you^b and [the] abundance^w to *youa'to* (they^z accord/give) kin-possessors and the *masakee'na*³² (not having sufficient material possessions) and the emigrants in Allah's path; and let pardon they^z and let condone they^z do not³³ you^z like that Allah forgives for you,^b and Allah (is) Ghafooron (iterative Forgiven), Raheemon (iterative mercy Giver). وَلَا يَأْتَالِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٢﴾

23. Verily who^r *yarmona*³⁴ (they^z inculcate with adultery) the *muhssana'te* (chaste women/marriers-she)^{ym35} the (innocently) heedless-they^{ym} she-believers (had been) cursed they^z in the world^w and the Hereafter;^w and for them (is) a great torment. إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لُعِنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٣﴾

²⁷ The word "فضل" is inchoative and its predicative is omitted because it is forthcoming in a later sentence. See القرطبي.

²⁸ The word "رؤوف" of "الرافة" which is more intensive than "الرحمة", as "الرحمة"="mercy," which is kindness imparting delight to its recipient; while "الرافة" is in addition to "الرحمة" it involves protecting against any possible undesirable happening to the recipient, i.e. clemency. Hence, "الرافة" is a protective-mercy=clemency. And "رؤوف" is multitudinous protective mercy Doer or multitudinously clement. See التاج.

²⁹ See footnote 26 above regarding "profanity".

³⁰ The word "زكى" here means suited, in the intransitive sense of suit. See التفاسير and اللسان.

³¹ See the Lexicon attached to this Translation regarding "أحد."

³² For the words "مساكين" versus "فقراء", see the Lexicon attached to this Translation for the distinction. Meskeen=مسكين i.e. having some material possessions but not sufficient; whereas فقير lacks any material possessions.

³³ This particle "ألا" is for "عرض للترغيب أو التحضيض", in this case clearly for "الترغيب" = "desiring."

³⁴ See footnote 4 above regarding inculcating with adultery.

³⁵ See footnote 5 above regarding "المحصنات".

24. Day witnesses/testifies on them their tongues and their hands^w and their feet^w by what they^z were working. يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾
25. Then-day fulfills³⁶ (for) them Allah their *Deen*³⁷ (dues), the right; and (would then) know they^z that Allah, Who (is) The Right The Manifester. يَوْمَ يُوْفِّيهِمْ اللَّهُ رَبَّهُمْ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿٢٥﴾
26. The *khabeethato* (she-they wicked/bad for the he-they wicked/bad) for the *khabeethena* (he-they wicked/bad for the she-they wicked/bad); and *khabethoona* for the *khabeetha'te* and the *tayyeba'te* (she-they good) for the *tayyeboona* (he-they good) and the *tayyebona* for the *tayyeba'te*; those *mubrra'oona* (are rendered absolvers)³⁸ of what they^z say; for them a forgiveness^w and a *rez'qon*^x (provision/victuals for sustenance)^x *kareemon*³⁹ (bounteous, ennobling and of multiple uses/effects). الْحَبِيثَاتُ لِلْحَبِيثِينَ وَالْحَبِيثُونَ لِلْحَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٢٦﴾
27. O you who^r believed they^z let-not enter you^z houses^w other than yourⁿ houses, until *tas'ta'neso* (you^z seek familiarizing your selves) and *tosallemo*⁴⁰ (you^z offer-peace) on their folks;^w *tha'lekum* (collective-afar-that)^x *khayron* (choicer/superior/worthier) for you^b *la'alla* (craving currently unavailable deed that/perhaps) you^b reminisce you.^z يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكُمْ خَيْرٌ لَكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٢٧﴾
28. Then *en* (if) not found you^z in it^w an *ahadan*⁴¹ (lone-/any -one), then let-not enter it^w you^z until (to be) permitted for you,^b and *en* (having been) said for you:^b let-return you^z then let-return you,^z it^x (is) *a'zka*⁴² (more befitting and beneficial/cleansing) for you;^b and Allah by what you^z work (is) Omniscient. فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ أَنْجِعُوا فَأَنْجِعُوا هُوَ أَزْكَى لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨﴾
29. Not on you^b a *jonahon*⁴³ (sin) to enter you^z houses^w other than (it^w being) occupied^w in it^w *mata'on* (furnishings-/chattel/convenience) for you;^b and Allah knows what you^z disclose and what you^z conceal. لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَعٌ لَكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٢٩﴾

³⁶ The word “يوفي” in “يوفيه” from “الوفاء” = “التمام,” meaning gathering the last component of any obligation to make it a whole. Thus, “يوفي” means endeavor and gather the last part of an obligation to fulfill it.

³⁷ That is pays them their recompense, according to their dues, good or bad on “Day of Judgment’s”.

³⁸ This means and Allah knows best, that whatever the good men and women might have uttered by way of “bad” commentary they are rendered *disclaimants/absolvers* of that, because of Allah’s merciful forgiveness, as a result of their overall “goodness.” Thus, “rendered” is for *مفعول بمعنى فاعل*.

³⁹ The word “kareem” = “كريم” is a subjective, singular, masculine noun. It has no exact English equivalent, as explained in length in footnote 37 of the Introduction. Summarily: bounteous, ennobling and of multiple uses/effects.

⁴⁰ The word “تسلم” in “تسلموا” is a present tense of “السلام” = “peace,” for which there is no way to linguistically verbalize such a concrete noun, like many such problems in English. So, short of transliteration, which should be avoided if possible, the next best case is to “coin” best approximate expression, such as “offer-peace,” as we did in this case.

⁴¹ See the *Lexicon* attached to this Translation regarding “أحد.”

⁴² That is, and Allah is knowinger, “more befitting or more beneficial/cleansing for you.”

⁴³ See the *Lexicon* attached to this Translation for the meaning of the word “جناح” figuratively taken to symbolize the inclination to sin or the sin itself. So, no “جناح” = no sin.

30. Let-say [you^s] for the believers: *yaghodbdho*⁴⁴ (*they^z* curb/lower and break the gaze) [of]⁴⁵ their *abssa're* (*insights-/discernments*) and they^z keep-up⁴⁶ their *foroja* (*orifices-/private-parts*); *tha'leka* (*afar-that-it/that*)^x (*is*) *azka* (*more cleansing and befitting*) for them; verily Allah (*is*) Proficient by what *yass'naóna*⁴⁷ (*carefully craft they^z*).

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَّهُمْ إِنَّ اللَّهَ خَيْرٌ بِمَا يَصْنَعُونَ ﴿٣٠﴾

31. And Let-say [you^s] for the she-believers (*to*) *yaghdbhdna*⁴⁸ (*she-they^z* curb/lower-and-break the gaze) [of] their^y *abssa're* (*insights-/discernments*), and (*to*) keep-up they^y their^y *foroja* (*orifices-/private-parts*); and let not disclose-/flash they^y their^y adornment^w/trim^w except what appeared/manifested of it;^w and let cast-they^y by their^y kerchiefs⁵⁰ over their^y bosoms; and let not disclose/flash they^y their^y adornment^w/trim^w except to their^y *bo'aolto* (*husbands/lords/possessors/owner of*) them^y or their^y sons, or sons (*of*) their^y *bo'aolto* them^y or their^y brothers or sons (*of*) their^y brothers or sons (*of*) their^y sisters or their^y women or what possessed their^y *yamenes* (*right hands*) (*i.e. their slaves*), or the *ta'be'eena* (*male followers, e.g.: servants*) other than *erbatey*^w (*having sexual desire/need*)^w possessors of the men or the children who^r not ascended-/cognized they^z over the women's *an'ra'te* (*pudenda*) and let not strike-they^y their^y feet to (*be*) known what hide-they^y of their^y adornment;^w and let-repent you^z to Allah together, O believers, *la'alla* (*craving currently unavailable deed that, perhaps*) you^b thrive you.^z

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُجُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءَ بُعُولَتِهِنَّ أَوْ أَبْنَاءَ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّابِعِينَ غَيْرِ أُولِي الْآرِبَةِ مِنَ الرِّجَالِ أَوْ الْطِفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا إِنَّهُ أَعْلَمُ الْمُؤْمِنِينَ لَعَلَّكُمْ تَتْلِحُونَ ﴿٣١﴾

32. And let-wed you^z the widows of you^b and the *ssa'lebeena* (*righteous-people*) of yourⁿ *eba'de* (*he-slaves*) and yourⁿ *ema* (*she-slaves*); *en* (*if*) they^z be poor⁵¹ enriches them Allah of His munificence; and Allah (*is*) *Wa'seon*⁵² (*Surrounder and encompassing all*

وَأَنْكِحُوا الْأَيَامَى مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُعْنِهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ

⁴⁴ The word "yaghodbdho" = يَغُضُّ, "if with respect to sight means: to curb, lower and break the gaze. If it applies to the "sound" then it means to soften. See اللسان

⁴⁵ This "of" is very significant, as it indicates portioning of the eyesight. That is to say, it is not possible to deflect the entire eyesight, as the first look is part of it. But what is required is not to gaze at what is not allowed for one to gaze at.

⁴⁶ The word "يَحْفَظُوا" is rooted in "حَفَظَ" = "kept-up" not just "kept, or maintained," or even "guarded." Merriam Webster's Dictionary puts it: "to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*." (Emphasis is added).

⁴⁷ The word "يَصْنَعُونَ" is rooted in the verb "صَنَعَ" which means (1) carefully choose or (2) carefully craft or tried to approach perfection in making of (anything) or upbringing of any human or animal.

⁴⁸ See footnote 44 above regarding "yaghdbhdho."

⁴⁹ See footnote 46 above regarding "keep-up."

⁵⁰ The word "خُمُرِهِنَّ" in "خُمُرِهِنَّ" is a plural for "خُمَار" which is linguistically speaking, and The Qur'aan is foremost is "Arabic Qur'aan" means "handkerchief." See اللسان and الرَّاعِب and التَّاج and الهادي.

⁵¹ The word "فُقَرَاءَ" versus the "مَسَاكِين" see the Lexicon attached to this Translation for the distinction.

⁵² The word "wa'seon" is singular, masculine, subjective noun with multiple meanings: (1) Surrounder of other =

things), Omniscient.

وَسِعُ عَلَيْهِمُ ۞

33. And *le'yasta'afise* (let affirmably abstain) who^r not find they^z marriage until enriches/suffices them Allah of His munificence; and who^r *yabtaghona* (they^z earnestly-quest) the book⁵³ of what possessed yourⁿ right hands^w then *ka'tebo* (let-you^z mutually inscribe) them, *en* (if) you^c knew in them *kbayran* (goodness/pledge-honorers); and *aa'to* (let-you^z accord) them of Allah's possession which^x *aa'ta*⁵⁴ ([He] accorded) you^b and let-not coerce you^z yourⁿ (slave) maids on harlotry, *en* they^y wanted chastity/marriage to *tabtagho*⁵⁵ (you^z earnestly-quest) a transient (of) the life^w (of) the world;^w and whoever [be] coerces them,^y then verily Allah from after their^y coercion (is) *Ghafooron* (iterative Forgiver), *Raheemon* (iterative mercy Giver).

وَلَسْتَغْفِرَ الَّذِينَ لَا يَحْدُونَ نِكَاحًا حَقًّا يُغْنِيهِمُ اللَّهُ مِنْ فَضْلِهِ وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا وَآتَوْهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ وَلَا تُكْرِهُوا فَتِيَّتَكُمْ عَلَى الْإِغْيَاءِ إِنْ أَرَدَنْتُمْ تَحْصِينَ لِيَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا وَمَنْ يُكْرِهْهُمْ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِمْ غَفُورٌ رَحِيمٌ ۞

34. And *laqad* (verily, already and affirmatively) We descended to you^b *Aya'ten*^w (Qur'aanic statements) manifesters-she,^{ym} and a parable/example of whom^r they^z ceded of before you,^b and an exhortation^{w56} for the *muttaqeena* (reverential guarders against Allah's displeasure).

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُبَيِّنَاتٍ وَمَثَلًا مِنَ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ ۞

35. Allah (is) the Heavens^w and the Earth's^w illumination;^x parable/example (of) His illumination (is) as a niche^w in it^w a lamp; the lamp (is) in a glass-she^y the glass-she^y (is) like a lustrous-star^{w57} being kindled of a blessed tree,^w an olive^{w58} neither [eastern-she^y] nor [western-she,^y] almost its^w oil lightens and albeit not touched it^x a fire;^w an illumination^x on an illumination;^x Allah *yabdey* (divinely-guides) for His illumination^x whom^r [He] wills; and strikes Allah the parables-/examples for the man-kind; and Allah by everything (is) Omniscient.

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِثْقَا ذَرَّةٍ فِي مِصْبَاحٍ أَلْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُّورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَلَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۞

36. In houses Allah allowed (to be) elevated⁵⁹ and (to be) mentioned in it^w His name; *yousabbaho*⁶⁰ (saying:

فِي بُيُوتٍ أُذِنَ اللَّهُ أَنْ تُرْفَعَ

= things and *subsuming* them, (2) vastly spacious, (3) that which can comprehensively contain other thing. When the definite article "the" is prefixed to it, with a capital "T" and the word "was'oon" also with a capital "W," to make "The Was'oon" then it becomes one of Allah's most beautiful names, meaning "surrounding and encompassing everything."

53 "الكتاب" here = "المكاتبة" i.e. the mutual writing of a pledge of one party to another. So in this great *Ayah*, *ka'tebo* (let-you^z mutually inscribe) them (i.e. your slaves) a pledge, that they pay you ransom to get their freedom. This is a clear command from Allah to abolish slavery through mutual benefits between the owner and his/her slave. See الفرقطبي.

54 That is, and Allah knows best, from the *Zakah* wealth, as the *Zakah* possession is not but a trusted possession in the hands of the one giving that portion of his possession as *Zakah*..

55 The word "ابْتَغَى" = "طَلَبَ حَثِيثًا" meaning: earnestly quested.

56 The word "مَوْعِظَةً" rooted in "وَعِظَ" = "exhorted" or "admonished," could mean: exhortation or admonition.

57 The word "كَوْكَبٌ" from a linguistic stand means: star. Although in modern times "كَوْكَبٌ" = planet.

58 Tree in Arabic is a feminine. So the reference to it is obviously feminized. Hence, the references: "olive," "she-eastern, she-western."

59 That is to be built, i.e. the mosques.

60 The word "yousabbaho" has no English equivalent. It means [be] says, "subhana Allah," that is: hallowedly =

subhana Allah) for Him in it^w by the *ghodowwe* (dawn-until-sunrise) and the *aa'ssale*⁶¹ (late afternoon until sunset).

وَيَذْكُرُ فِيهَا اسْمَهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٣٦﴾

37. Men neither *tolhey* (entertainingly-preoccupies/distracts) them a trade^w and nor a sale^x a'an (off) Allah's *Thekre*⁶² and *eqa'me* (upping/sustaining the prescribed obligations of) the Prayer^w and *eeta* (according and fulfilling the obligations of) the *Zakatey*^{w63} (prescribed percentage of personal possessions);^w they fear/know⁶⁴ a day^x *tataqallabo* (iteratively turnover) in it^x the hearts and the *abssa'ro* (insights/discernments).

رَجَالٌ لَا تُلْمِهِمْ بَخِيلَةٌ وَلَا يَبِيعُ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾

38. To requite them Allah *absa'na*⁶⁵ (perfecter and beautifuler) (of) what worked they;^z and [He] augments them of His munificence; and Allah provides whom^r [He] wills by other than a count.

لِيَجْزِيَهمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾

39. And who^r unbelieved they^z their works (are) like a mirage^x in a bowl^{w66} reckons it^x the thirster water; until if/when [he] came (to) it^x [he] found it^x not a thing; and [he] found Allah *endabo* (by it^x/by him); so [He] fulfilled⁶⁷ him his account; and Allah (is) swift (in) the account.

وَالَّذِينَ كَفَرُوا أَعْمَلُهُمْ كَرَابٍ يَقْبَعُهُ يَحْسَبُهُ الظَّمْثَانُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٣٩﴾

40. Or like darknesses^w in a sea *lujjeyen*^x (abyss/of tremendous depth/vast water amount),^x overlies it^x a surge above it^x a surge, of above it^x *sababon*⁶⁸ (gliding-clouds); darknesses^w some (of) it^w above some, if [he] produced his hand^w almost not sees it^w [he]; and whom^p made Allah not for him an illumination, so not for him of an illumination.

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ يَغْشَاهُ مَوْجٌ مِّن فَوْقِهِ مَوْجٌ مِّن فَوْقِهِ سَحَابٌ طُلُمْتُ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَكُدْهُ لَمْ يَكُنْ بِرَبِّهَا وَمَن لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ ﴿٤٠﴾

41. Have not seen [you^s] that Allah, *yousabbeho*⁶⁹ (say: *subhana Allah*) for Him who^p (are) in the Heavens^w and the Earth^w and the birds, *ssaffa'ten* (in rows-

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَفَفَتٍ

= and marvelously singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around. Every *tasbeeh* (saying *subhana Allah*) in The Qur'aan is a Prayer, says Ibn Abbas, see **القرطبي** for his *tafseer* (explanation of this *Ayah*).

⁶¹ In English there is no exact corresponding words for “غَدُو” = “ghodow” (grammatically inflected “ghodowe”) and “آصَال” = “aasal,” late afternoon until sunset.

⁶² The word “*thekre*” as it stands here, Qur'aan commentators are differing as to its exact meaning. However, Prayer seems to be the most suitable as it is with respect to trading and traders. See **القرطبي**.

⁶³ See the *Lexicon* attached to this Translation for what exactly is the *Zakah* and its implications.

⁶⁴ Linguistically the word “خَافَ” carries dual meanings: (1) feared and (2) knew. Both meanings could apply.

⁶⁵ There is no English word for أَحْسَنَ = *absane*. Both words perfecter and beautifuler are in their adjective sense.

⁶⁶ The word “قَبْعَةٌ” = bowl, meaning: a bowl-shaped topographic depression. See **الهادي** and The American Heritage Dictionary.

⁶⁷ The word “وَفَّى” in “وَفَّاهُ” from “الْوَفَاءُ” = “الْتِمَامُ,” meaning gathering the last component of any obligation to make it a whole. Thus, “وَفَّى” means endeavored and gathered the last part of an obligation to fulfill it.

⁶⁸ The word “سَحَابٌ” versus “غَيْمٌ,” is that the “سَحَابٌ” i.e. glides itself or the wind pulls or pushes it and make it move. And it's plural of a “سَحَابَةٌ.” Whereas the “غَيْمٌ” appears stationary. انظر اللسان.

⁶⁹ See footnote 21 above regarding *يسبح*.

/spreading-their-wings-in-flight);⁷⁰ each *qad* (already and affirmatively) knew his/its^x Prayer^w and his/its^x *tasbeeha*⁷¹ (ballowedly and marvelously deeming Allah as transcending all defects, and that solemnly all stand in awe and utmost consecration of Him); and Allah (is) Omniscient by what they^z do.

كُلٌّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ. وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٤١﴾

42. And for Allah (is) the Heavens^w and the Earth's^w proprietorship and to Allah (is) the destiny.

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَلِىُّ اللَّهِ الْمَصِيرُ ﴿٤٢﴾

43. Have not seen [you^s] that Allah wafts *sababan*⁷² (gliding-clouds); afterwards [He] congregates [among it;^x afterwards [He] makes it^x a heap; then [you^s] see the *wadqa* (*haze/ raindrops*) issuing from its^x bores;⁷³ and *younazẓelo* (recurrently descends [He]) from the sky^w of mountains in it^w hails; then [He] betides by it^x whom^p [He] wills and averts it^x [He] *a'an* (off) whom^p [He] wills; almost glare/flash (of) its^x lightning goes (takes-away) by the *abssa're* (insights/ discernments).

أَلَمْ تَرَ أَنَّ اللَّهَ يُرْسِلُ سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ وَيُرْسِلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنْ مَنْ يَشَاءُ يَكَادُ سَنَا بَرْقُهُ يَذْهَبُ بِالْأَبْصَرِ ﴿٤٣﴾

44. *Youqallebo* (iteratively transposes) Allah the night and the *naha're* (between sunrise and sunset); verily in *tha'leka* (*afar-that-it/ that*)^x surely (is) *ebratan*^w (instructive-example)^w for the *abssa're* (insights/ discernments) possessors.

يَقْلَبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لَأُولِي الْأَبْصَارِ ﴿٤٤﴾

45. And Allah created every a *dabba'ten*^{w74} (*she-moving-creature*), of water; so of them who^p [*he/it*^x] creeps on its^x belly; and of them who^p [*he/it*^x] walks on two feet;^w and of them who^p [*he/it*^x] walks on four;^w creates Allah whatever⁷⁵ [He] wills; verily Allah (is) on every-thing Omnipotent.

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٥﴾

46. *Laqad* (verily, already and affirmatively) We descended *Aya'ten*^w (*Qur'aanic statements*) manifesters^w and Allah *yahdey* (*divinely-guides*) whom^p [He] wills to a *Sseratten* (*road/way*) straight.

لَقَدْ أَنْزَلْنَا آيَاتٍ مُبِينَاتٍ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٤٦﴾

47. And they^z say we: believed by Allah and by the Messenger and we obeyed; afterwards diverts a

وَيَقُولُونَ ءَمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِنْهُمْ مَن

⁷⁰ The word “الصفات” means: (1) the angels as they set themselves in rows, or (2) the “birds,” as in this great *Ayat*, as they spread their wings in the sky and not move them.

⁷¹ According to القرطبي since Prayer and *tasbeeh* are synonymous, they mentioned twice here for intensity.

⁷² The word “سحاب,” versus “غيم,” is that the “سحاب هو ينسحب” i.e. glides itself or the wind pulls or pushes it and make it move. And it's plural of a “سحابية” Whereas the “غيم” appears stationary. انظر اللسان.

⁷³ The word “خلاله أي ثقبه التي يخرج منها” means its bores. See اللسان.

⁷⁴ For lack of a better term I chose a “she-moving-creature” for “دابة,” as a simple “she-creature” (alone) will not do, because a “rock” is a “she-creature” but it does not have apparent motility.

⁷⁵ The particle “ما” is “إسم أو أداة شرط” = conditional noun/particle; or “ما” = “إسم موصول” = connective noun meaning that which. See الذر المصون، لـ أحمد الحلب وإعراب القرآن، لمحمود صافي.

team of them from after *tha'leka* (*afar-that-it/that*);^x and not those surely (*are*) the believers. ﴿١٧﴾

48. And if (*had been*) invited they^z to Allah and His Messenger to rule among them, *edba* (*suddenly-/surprisingly*) a team of them (*are*) [shunners]. وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ ﴿١٨﴾

49. And *en* (*if*) (*to*) be for them the right^x *ya'tona*^x (*they*^x *obligingly come*)^x to it^x *mudh'eneena* (*humbly submitters*). وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ ﴿١٩﴾

50. Is in their hearts an illness,⁷⁶ or they^z suspected, or they^z fear/know⁷⁷ that Allah *yabeefa* (*warps/prejudices*)⁷⁸ over them and His messenger [*warps over them too*];⁷⁹ rather those, they (*are*) the *dha'lemona*⁸⁰ (*injustice-doers*). أَفِي قُلُوبِهِمْ مَّرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولَهُ بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ ﴿٢٠﴾

51. Verily only [was] the believers' say if (*had been*) invited they^z to Allah and his Messenger to rule among them to say they^z: we heard and we obeyed; and those, they (*are*) the thrivers. إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٢١﴾

52. And whoever [*he*] obeys Allah and His Messenger and *yakhsba* ([*he*] *reverently-fears*) Allah and *yatta'qeh* ([*he*] *reverently guards not to displease Him*), so those, they (*are*) the winners. وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٢٢﴾

53. And *aqsamo* (*they^z oathed*) by Allah *jahda* (*ultimate-/effort-most*) their *ayma'ne* (*oaths*), *la'en* (*if indeed*) commanded them you^h surely assuredly⁸¹ exit they;^z let-say [*you*^s]: let-not *toq'semo* (*you^z oath*) an obedience^w *ma'aroofaton* (*that which is known*);^w verily Allah (*is*) Proficient by what work you.^z ﴿٢٣﴾

54. Let-say [*you*^s]: let-obey you^z Allah and let-obey you^z the Messenger; then *en* (*if*) diverted they^z then verily only on him what [*he*] (*had been*) burdened and on you^b what you^c (*had been*) burdened; and *en* you^z obey him *tahtadaw* (*you^z become divinely-guided*); and not on the Messenger except the announcement the manifester. قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِنْ تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ الْمُبِينُ ﴿٢٤﴾

55. Promised Allah who^r believed they^z of you^b and وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا

⁷⁶ The word "illness" disease of body or mind. That is in his "heart" a defect or a swerving to the wrong, or suffering from deficiency of good religious commitment to adhere to the right or do the right thing.

⁷⁷ See footnote 64 above regarding *fear/know*.

⁷⁸ The word "يحيف" is to be *unjust* through *inclining and judging by injustice*. Thus, "warp"= to turn from a correct or proper course; deflect. Or to affect unfavorably, unfairly, or wrongly; be biased.

⁷⁹ This Ayah says: "اللَّهُ وَرَسُولُهُ" thus, "رَسُولُهُ مَرْفُوعٌ" as a *second "فاعل"*. Hence it means and His "messenger warps over them too." In Arabic the construct is very clear. In English it seems it does require this clarification.

⁸⁰ The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice." See footnote 148 below.

⁸¹ The "ل" in "الخيرجن" is a *juratory* "ل" = "ال القسم" amounting to = "التأكيد," i.e. *affirmation*, expressed by "assuredly".

they^z worked the righteous-works^w (to) surely assuredly⁸² *yastakblefa* (makes vicegerents of) them [He] in the Earth^w just-as *istakblafa* ([He] made vicegerents of) whom^r of before them; and (to) surely assuredly establish⁸³ [He] for them their religion which [He] delighted for them; and surely [He] assuredly substitutes (for) them from after their fear a security; they^z worship Me, not they^z partner (other deities) by Me a thing; and who^p [he] unbelieved after *tha'leka* (afar-that-it/that)^x then those they (are) the *fa'seeqoona* (rebels vis-a-vis Allah's command).

الَّذِينَ لَيْسَتْ خَلْفَهُمْ فِي الْأَرْضِ
كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ
وَلَيْمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ
وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا
يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ
كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ
الْفَاسِقُونَ ﴿٥٥﴾

56. And *aqemo*⁸⁴ (let-you^z up-to-fulfill the prescribed obligations of) the Prayer^w and *aa'to* (let-you^z accord and fulfill the obligations of) the Zakata^{w85} (prescribed percentage of personal possessions)^w and let-obey you^z the Messenger, *la'alla* (craving currently unavailable deed that/perhaps) you^b *torhamona*⁸⁶ (to be mercy-given you^z).

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاطِيعُوا
الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٦﴾

57. Let-not assuredly reckon [you^s] who^r unbelieved they^z (are) enfeeblers in the Earth,^w and their abode-/lodging (is) The Fire^w and surely wretched the destiny.

لَا تَحْصِنَ الَّذِينَ كَفَرُوا مُعْجِزِينَ
فِي الْأَرْضِ وَمَا مِنْهُمْ أُنَّارٌ وَلَيْسَ
الْمَصِيرُ ﴿٥٧﴾

58. O you who^r believed they^z let seek yourⁿ permission whom^r possessed yourⁿ hands^w and who^r not reached they^z the puberty of you^b three times of before the dawn's Prayer^w and when *tadha'aona* (you^z put-aside) yourⁿ apparels from the noon,^w and of after the *esha'a's* (night's fall) Prayer;^w three^w *aw'ra'ten*⁸⁷ (designated hours) for you,^b not on you^b and not on them a *jonahon*⁸⁸ (sin) after them;^{y89} *tanwafona* (iterative circumambulators) on you^b some (of) you^b on some;

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَيْسَتْ ذُنُوبُكُمْ
الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا
الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ
الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ
الطَّهْرِ وَ مِنْ بَعْدِ صَلَاةِ الْعِشَاءِ
ثَلَاثَ غُرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ
وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَفَاتٌ

⁸² The "ل" in "الْيَسْتَخْلِفَنَّ" and "الْيَمَكِّنَنَّ" are juratory "ل" = "ال القسم" amounting to = "التأكيد," i.e. affirmation, expressed in both case by "assuredly".

⁸³ The word "مَكِّنَ" in "يَمَكِّنَنَّ" means "found" or "established." It also means "enabled" or "empowered." Clearly, the English word "established" does not imply or connote the same as "مَكِّنَ" per se.

⁸⁴ The word "أَقِيمُوا" is rooted in "أَقَامَ" = uphold/sustain/maintain.

⁸⁵ See the *Lexicon* attached to this Translation for what exactly is the Zakah and its implications.

⁸⁶ The word "رَحْمَةً" = "mercy" in Arabic "رَحْمَةً" is unlike its English equivalent, in that "رَحْمَةً" can be conjugated into verbs of the past, present, future, active, passive, etc. As in this case, it is constructed in the future-passive for the masculine plural. There is no way to exactly render this in English per se. So the closest is to possibly say: "perhaps you be given-mercy," thus introducing the idea of "given-mercy" which the Arabic text does not really say per se. The Arabic says, as if to say: *perhaps you are being mercied*, which cannot be said in correct English, as there is no such word as "mercied."

⁸⁷ The word *Aw'ra'ton* has several meanings: (1) pudenda, (2) vulnerability, (3) covering anything to hide it, (4) time of exposure. See التاج.

⁸⁸ See the *Lexicon* attached to this Translation for the meaning of the word "جَنَاحٌ" figuratively taken to symbolize the inclination to sin or the sin itself. So, no "جَنَاحٌ" = no sin.

⁸⁹ The reason for "feminizing" this pronoun as "them y" because it is so in the text, as it is in reference to the word "عُورَةٍ" which is a feminine gender.

like *tha'leka* (*afar-that-it/that*)^x manifests Allah for you^b the *Aya'te*^w (*Qur'aanic statements*); and Allah (*is*) Omniscient, *Hakeemon*⁹⁰ (*infinite bekma*)⁹¹ Possessor).

عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ
يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ
حَكِيمٌ ﴿٩٠﴾

59. And if/when reached the children of you^b the puberty, then *le'yasta'athena* (*let seek permission they*)^z just-as *ista'athana* (*sought permission*) who^r of before them; as *tha'leka* (*afar-that-it/that*)^x manifests Allah for you^b His *Aya'te*^w (*Qur'aanic messages*); and Allah (*is*) Omniscient *Hakeemon*⁹² (*infinite bekma*)⁹³ Possessor).

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ
فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ
مِنْ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ
آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٩١﴾

60. And the *qawa'edo*⁹⁴ (*she-menopausal-sitters*) of the women who^v not hope (*for*) *ne'kahan* (*wedlock*), then not on them^y a *jonahon*⁹⁵ (*sin*) to *yadha'ana* (*put-aside-they*)^y their^y apparel, other than *mutabarreja'ten* (*flauntingly displaying-she*)^{vm} by an adornment;^w and to *yasta'afefna* (*affirm-chastity they*)^y (*is*) *khayron* (*superior/worthier*) for them;^y and Allah (*is*) *Sameeon* (*Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer*) Omniscient.

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ
نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ
يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ
بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ
وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٩٢﴾

61. Not on the blind a *harajon*⁹⁶ (*constraint/sin*) and not on the lame a *harajon* and not on the ill a constraint and not on yourⁿ selves^w a *harajon* to eat from yourⁿ houses or yourⁿ fathers' houses or yourⁿ mothers' houses or yourⁿ brothers' houses or yourⁿ sisters' houses or yourⁿ fathers' brothers' house, or yourⁿ fathers' sisters' houses, or yourⁿ mothers' brothers' houses or yourⁿ mothers' sisters' houses, or what you^c possessed its^x keys, or (*house of*) yourⁿ friend; not on you^b a *jonahon*⁹⁷ (*sin*) to you^z eat together or segregates; so if you^c entered houses then *sallemo*⁹⁸

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى
الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ
وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ
بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ
بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ
أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ
أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ
أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ
خَالَاتِكُمْ أَوْ مَا مَلَكَتْهُمُ
مِفْتَاحُهَا أَوْ صَدِيقِكُمْ لَيْسَ

⁹⁰ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

⁹¹ See the *Lexicon* attached to this Translation for “bekma.”

⁹² See the *Lexicon* attached to this Translation regarding “الحكيم” and “حكيم.”

⁹³ See the *Lexicon* attached to this Translation for “bekma.”

⁹⁴ The word “qawa'ed”= “قَوَاعِدُ,” based on “قَعَدُ”=sat, and so sitters, as if to say “she retirees.” Thus, “qawa'id,” meaning: those women who are “sitters” because they are in their menopausal age.

⁹⁵ See the *Lexicon* attached to this Translation for the meaning of the word “جَنَاحٌ” figuratively taken to symbolize the inclination to sin or the sin itself. So, no “جَنَاحٌ”= no sin.

⁹⁶ The word “حَرَجٌ”= “أَضْيَقُ الضِّيقِ,” see “اللسان,” e.g.: if you were to get two identical sheets of papers and put them congruently against one another the space between them is called “حَرَجٌ,” that is there is practically nothing narrower than that space between the two sheets of paper. Also, “حَرَجٌ” could mean “sin.”

⁹⁷ See footnote 96 above but here regarding “جَنَاحٌ.”

⁹⁸ The word “تَسْلِمٌ” in “تَسْلِمُوا” is a present tense of “السَّلَامُ,”= “peace,” for which there is no way to linguistically verbalize such a concrete noun, like many such problems in English. So, short of transliteration, which should be avoided if possible, the next best case is to “coin” best approximate an expression, such as “offer-peace,” as we did in this case.

(let-you^z offer-peace) on yourⁿ selves^w a greeting^w from ende (by munificence of/by Rule of) Allah a blessed^w a good;^{w99} like *tha'leka* (afar-that-it/that)^x manifests Allah for you^b the *Ayate^w* (Qur'aanic statements) *la'alla* (craving currently unavailable deed that/perhaps) you^b cerebrate you.^z

عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا
جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا دَخَلْتُمْ بُيُوتًا
فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةٌ مِّنْ عِنْدِ
اللَّهِ مُبَارَكَةٌ طَيِّبَةٌ كَذَلِكَ
يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ
لَعَلَّكُمْ تَعْقِلُونَ ﴿١١﴾

62. Verily only the believers (are) who^r believed they^z by Allah and His Messenger and if were they^z with him on a matter-congregator, not gone they^z until *yasta'thenobo* (they^z seek his permission); verily who^r *yasta'thenoka* (they^z seek you^g permission) those (are) who^r they^z believe by Allah and His messenger; so if *ista'atha-noka* (they^z sought you^g permission) for some (of) their function;¹⁰⁰ then let-permit [you^s] for whom^r willed you^h of them; and *ista'ghfer*¹⁰¹ (let-seeking forgiveness [you^s] from) Allah for them; verily Allah (is) *Ghafooron* (iterative Forgiver), *Raheemon* (iterative mercy Giver).

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ
وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَى أَمْرٍ
جَامِعٍ لَّمْ يَذْهَبُوا حَتَّى يَسْتَأْذِنُوهُ إِنَّ
الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ
يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا
أَسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذَنْ
لِمَنْ شِئْتَ مِنْهُمْ وَاسْتَغْفِرْ لَهُمْ
اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾

63. Let-not make you^z the Messenger's invocation among you^b like invocation (of) some (of) you^b (to/of) some; *qad*¹⁰² (iteratively and affirmatively) knows Allah whom^r *yatasallalona* (they^z secretly withdraw) of you^b *lewathan* (elusive); so *le'yather* (let-take-caution) who^r dissent they^z a'n (regarding) his command to betide^w them a *fetna'ton* (trial/affliction/tumult/unbelief)^w or betides^x them a painful torment.

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ
كَدُعَاءِ بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ
اللَّهُ الَّذِينَ يَسْتَلْلُونَ مِنْكُمْ لَوْ آذًا
فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ
تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ
أَلِيمٌ ﴿١٣﴾

64. Lo. Verily for Allah what (are) in the Heavens^w and the Earth;^w *qad*¹⁰³ (iteratively and affirmatively) knows [He] what you^f (are) on it^x (of adherence or not to His commands); and day (to be) returned they^z to Him then *youna'bbe'o* ([He] inform by piece-of-significant-and-availing-news) them by what they^z worked; and Allah by everything (is) Omniscient.

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمٰوٰتِ
وَالْأَرْضِ قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ
وَيَوْمَ تَرْجَعُونَ إِلَيْهِ فَيَنْتِظُهُمْ بِمَا
عَمِلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٤﴾

⁹⁹ The word "greeting" = "تحية" is a feminine gender in Arabic so the references to it are too feminized. So "[she-blessed]" and "[she-good]" are stated as above.

¹⁰⁰ For the word "شان" I did not like to use the word "affair" because of its implication/denotation.

¹⁰¹ The word "استغفر" = "اطلب الغفران" = "[you] seek forgiveness." In English there is no seemly way to say: "استغفر" per se. So I settled for saying: "[you] seek forgiveness." So in this case: [you] seek Allah's forgiveness."

¹⁰² The particle "Qad" preceding a future tense means: "للتوكيد و التأكيد" = for "affirmatively and iteratively." See المعنى +

¹⁰³ Ibid.

آياتها
77
Ayahسُورَةُ الْفُرْقَانِ
Surato Al'Furqa'ne
(The Criterion)ترتيبها
25
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. *Tabaraka'* ([He] mutually aggrandized and blessed massive good and worth) Who *naẓala* (repetitively descended [He]) The Criterion (The *Qur'aan*) on *abdebe'* (His slave), to be for the worlds a *na'theran* (iterative warner).
تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ١
2. Who for Him (is) the Heavens^w and the Earth's^w proprietorship; and not *yattakbeth*³ ([He] takes-and-makes) a son; and not [was] for Him a partner in the proprietorship; and [He] created every-thing^x so [He] fated it^x *taq'deran*⁴ (infinite fate/fating).
الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ ۚ نَقِيرًا ٢
3. And *ittakbatho*⁵ (they^z took-and-made) of lesser than-/without Him *aa'lehatan* (deities); not they^z create a thing while they (are: to be/being) created; and they^z possess neither a death^x nor a life^w and nor a resurrection.^x
وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ أَنْفُسَهُمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا ٣
4. And said who^r they^z unbelieved *en* (not) this except *ef'kon*^x (slandorous-fabrication/specious concoction)^x *ifraho* ([he] crafted it^x as a lie for fraudulent end) and aided him on it^x other people; so *qad* (already and affirmatively) they^z [came/perpetrated] an injustice and a mendacity.
وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا آفَاكُ أَفْتَرْتَهُ وَاعَانَاهُ عَلَيْهِ قَوْمٌ آخَرُونَ ۖ فَقَدْ جَاءُوا ظُلْمًا وَزُورًا ٤
5. And they^z said: the [firsts'] (ancients') fables^w [he] scribed it^w so it^w (is being) dictated on him *bukratan*^{w6} (early-dawn)^w and *a'seyla*⁷ (late afternoon to sunset).
وَقَالُوا أَأَسْطِيرُ الْأَوَّلِينَ ۚ أَكُتِبَ عَلَيْهَا فَحْيٌ ۖ ثُمِّلَ عَلَيْهِ بُكْرَةٌ وَأَصِيلًا ٥
6. Let-say [you^s]: descended it^x Who [He] knows the secret in the Heavens^w and the Earth;^w verily He [was] *Ghafooran* (iterative Forgiver) *Raheeman* (iterative mercy Giver).
قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ وَالْأَرْضِ ۚ إِنَّهُ كَانَ غَفُورًا رَحِيمًا ٦

1 See the *Lexicon* attached to this Translation for this important word “تَبَارَكَ.” In summary: *Tabaraka* (Allah is exclusively, firmly, iteratively and immensely elevated).

2 The word “*abdebe'*” = “His slave,” the denotation of the word “*slave*” is vastly paradoxical with respect to Allah vis-à-vis the humans. See the *Lexicon* attached to this Translation for an elaboration.

3 The word “*اتَّخَذَ*” from “*الِاتَّخَاذُ*” which is “*اِفْتَعَالُ*” for “*الِاتَّخَاذُ*,” as stated in *لسان العرب*; therefore, “*اتَّخَذَ*” is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

4 The word “*تَقْدِيرًا*” is the infinitive noun of “*قَدَرَ*,” hence the translation is “*an infinitive fate*,” as “*التقدير*” from Allah is the “*قَدَرُ*.”

5 See footnote 3 above, regarding “*اتَّخَذَ*.”

6 The word “*bukratan*,” literally means the time between *Fajr* (early dawn) Prayer and sunrise.

7 The word “*aseyla*,” literally means the time from noon to sunset or from *Asr* (late afternoon) Prayer to sunset.

7. And they^z said: what (is) for this, the messenger, [be] eats the *tta'aama*^x (wheat/edible/food-grains)^x and [be] walks in the markets; *lanla* (why have not been) descended to him an angel, so [be] be with him *na'theran* (iterative warner).
وَقَالُوا مَالِ هَذَا الرَّسُولِ يَأْكُلُ
الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ لَوْلَا
أَنْزَلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ
نَذِيرًا ﴿٧﴾
8. Or (to be) cast for him a treasure or (to) be^w for him a garden^w [be] eats from it;^w and said the *dha'lemoonah*⁸ (injustice-doers): *en* (not) *tatta'be'aona* (you^z closely-follow) except a man *mas'boora*⁹ (he who is bewitched).
أَوْ يُقْلَعْ إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ
جَنَّةٌ يَأْكُلُ مِنْهَا وَقَالَ
الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا
رَجُلًا مَسْحُورًا ﴿٨﴾
9. Let-look [you^s] how they^z struck for you^g the parables/examples, so they^z strayed; so not they^z can (find) a path.
انْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَلَ
فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٩﴾
10. *Tabaraka*¹⁰ ([He] mutually aggrandized and blessed massive good and worth) Who *en* (if) [He] willed [He] (would have) made for you^g *khayran* (choicer/superior/worthier) than *tha'leka* (afar-that-it/that)^x gardens^w run^w from under it^w the rivers and [He] makes for you^g castles.
تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ
خَيْرًا مِنْ ذَلِكَ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ وَيَجْعَلُ لَكَ فُصُورًا
﴿١٠﴾
11. Rather denied they^z by The Hour^w while We prepared for who^p [be] denied by The Hour^w a *Sa'era*^w (intensely kindling Fire).^w
بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ
كَذَّبَ بِالسَّاعَةِ سَعِيرًا ﴿١١﴾
12. If/when it^w saw them from afar place they^z heard for it^w *tagbayyodhan*¹¹ (intense exasperation) and sighing.
إِذَا رَأَتْهُمْ مِنْ مَكَانٍ بَعِيدٍ سَمِعُوا لَهَا
تَغَيُّظًا وَزَفِيرًا ﴿١٢﴾
13. And if (had been) flung they^z of it^w a narrow place, *mugarraneena* (they^z being iteratively bound¹² in chains), they^z called¹³ far-there¹⁴ *thoboran*¹⁵ (utter-ravage).
وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا
مُقَرَّنِينَ دَعَوْا هُنَالِكَ ثُبُورًا ﴿١٣﴾
14. Let-not call you^z today: *thoboran* (utter-ravage) one and let-call you^z *thoboran* (utter-ravage) multitudinous.
لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا
ثُبُورًا كَثِيرًا ﴿١٤﴾
15. Let-say [you^s]: is *tha'leka* (afar-that-it/that)^x *khayron* (choicer/superior/worthier) or the immortality Paradise^w
قُلْ أَذَلِّكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ

⁸ The "ظالمون" = "the injustice-doers," as "الظلم" = "injustice." See footnote 148 below.

⁹ The word "مسحورا" = "masboora" is singular, masculine, objective noun, meaning: he who is bewitched.

¹⁰ See the Lexicon attached to this Translation for this important word "تبارك." In summary: *Tabaraka* (Allah is exclusively, firmly, iteratively and immensely elevated).

تبارك على وزن تفاعل= نحن بصدد تكاثر لا بد من التمييز بين تكثر وتكثر وأكثر وأستكثر.
¹¹ The word "تَغَيُّظًا" = "على وزن تَفَعُّلًا" that is an intensifying state of exasperation, which is different than "الغَيْظُ" = exasperation.

¹² The word "مقرنين" for "التكثير," see البصائر والتاج.

¹³ The word "دعوا" in "دعا" has many meanings, among them: ناداه و صاح به= دعا صاحبه. See الهادي.

¹⁴ In Arabic the demonstrative noun: "هنا" "هناك" and "هنا لك" are used respectively for "here" (near), "there" (middle) and "far there (for the furthest)." For the "بعيد" = "far," i.e. neither the immediate and nor the middle but the far. In English there are only two aspects of demonstrative nouns: here and there.

¹⁵ The word "ثُبُورًا" is infinitive noun, meaning intensity and implying multitudinousness and utterness. See إعراب القرطبي، and القرآن لـ محمود صافي.

which^u (*had been*) promised the *muttaqoon* (*the reverentia-l*
guarders against Allah's displeasure); it^w [was] for them
a requital and a destiny.

الَّتِي وَعَدَ الْمُتَّقُونَ كَانَتْ لَهُمْ
جَزَاءً وَمَصِيرًا ﴿١٥﴾

16. For them in it^w whatever¹⁶ they^z will, immortals
they^z (*are*); (*that*) [was] on your^t Lord a promise (*by*)
request.

لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ
كَانَ عَلَىٰ رَبِّكَ وَعْدًا مَّسْئُولًا ﴿١٦﴾

17. And day [*He*] throngs them and what they^z worship
of lesser than/without Allah, then says [*He*]: have
you^c misled My *eba'de* (*worshippers/submitters/slaves*)
these or they strayed the path.

وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ
مِنْ دُونِ اللَّهِ فَيَقُولُ أَأَنْتُمْ
أَضَلَلْتُمْ عِبَادِي هَؤُلَاءِ أَمْ هُمْ
ضَلُّوا السَّبِيلَ ﴿١٧﴾

18. Said they:^z *subhana*¹⁷ (*hallowedly and marvelously we deem*
You^g transcending all defects and we solemnly stand in awe
and utmost consecration of) You;^g not [was] befitting
for us to *natta-kbetha*¹⁸ (*[we] take and make*) of lesser
than/without You^g of *an'leyaa*¹⁹ (*guardians/allies*); [and,]
but *matta'ata* (*You^g let relish the transitory worldly delights*)
them and their fathers until they^z forgot²⁰ (*ceased*
paying attention to) the *Thekra* (*Qur'aan/Prayer/Allah's*
mention) and they^z [were] a people worthless.

قَالُوا سُبْحَانَكَ مَا كَانَ يَنْبَغِي لَنَا أَنْ
تَتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ وَلَكِنْ
مَتَّعْتَهُمْ وَعَابَاءَهُمْ حَتَّىٰ نَسُوا
الذِّكْرَ وَكَانُوا قَوْمًا بُورًا ﴿١٨﴾

19. So *qad* (*already and affirmatively*) denied you^b by what
you^z say; so neither can you^z avert nor succor; and
whoever [*he*] wrongs²¹ of you^b We (*make*) him taste
a big torment.

فَقَدْ كَذَّبْتُمْ بِمَا تَقُولُونَ
فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا
نَصْرًا وَمَنْ يَظْلِم مِّنْكُمْ نَذِقْهُ
عَذَابًا كَبِيرًا ﴿١٩﴾

20. And not We sent before you^g of the *mursaleena*
(*sent-messengers*) except verily they^z surely eat the
tta'aama^x (*wheat/edible/food-grains*)^x and they^z walk in
the markets; and We made some (*of*) you^b for some
an essay;^w do *tassbera* (*hold on patiently*) you;^z and
your^t Lord [was] *Basseeran* (*keenly: Seer/Omniscient*).

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ
إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ
وَيَمْشُونَ فِي الْأَسْوَاقِ وَجَعَلْنَا
بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ
وَكَانَ رَبُّكَ بَصِيرًا ﴿٢٠﴾

¹⁶ The particle “ما” is “إسم أو أداة شرط” = conditional noun/particle; or “ما” = “إسم موصول” = connective noun meaning *that which*. See الذر المصون، لـ احمد الحلب وإعراب القرآن، لمحمود صافي.

¹⁷ The word “subhanaka”= “سبحانك” has no English equivalent. Wherever this word, or its grammatical inflections (such as “سبحان” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness. So, we can render “subhanaka”= “سبحانك” concept by saying: hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah.

¹⁸ The word “تَتَّخِذُ” from “الِاتِّخَاذُ” which is “إِفْتَعَالُ” for “الِاتِّخَاذُ,” as stated in لسان العرب; therefore, “تَتَّخِذُ” is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

¹⁹ The word “أَوْلِيَاءَ” could also mean, among them: protector, friend.

²⁰ The word “نَسِيَ” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of cast off or ceased to pay attention to. The second meaning especially applies where Allah says: “We forgot you,” (S 32:14), as Allah does not forget, but He chooses to cease paying attention to something. See اللسان.

²¹ See the Lexicon attached to this Translation for “ظالم”=“ظالم”= “injustice-doer” and “أظلم”= “wronger.”

21. And said who^r not *yarjona*²² (they^z fear/ hope) *leqa'ana* (meeting Us): *lanla* (why have not been) descended on us the angels or we see our Lord; *laqad* (verily, already and affirmatively) *istakbaro*²³ (they^z affirmed theirⁿ prideful haughtiness) in their selves^w and recalcitrated they^z a big recalcitration. ﴿٢١﴾
22. Day see they^z the angels, no *bushra*^w (pleasant-tiding)^{w24} then-day for the criminals; and they^z say: a *hejran* (ban) *mahjooran*²⁵ (a banned ban). ﴿٢٢﴾
23. And *qa'demma* (We came-forth) to what worked they^z of a work^x then We made it^x a dust *manthora* (that which is scattered). ﴿٢٣﴾
24. The Paradise's^w companions, then-day *khayron* (choicer/ superior/ worthier) *mustagarran*²⁶ (permanent-abode-/ ultimate realization) and *ahsa'no*²⁷ (perfecter and beautifuler) *ma'qeela*²⁸ (noon nap spot). ﴿٢٤﴾
25. And day *tasha'qqago* (iteratively rives) the Heaven^w by the *ghama'me*²⁹ (white-clouds), and the angels (had been descended) *tan'zeelan*³⁰ (utter/ successive descending). ﴿٢٥﴾
26. The proprietorship then-day³¹ (is) the right for *Ar-Rahman*; and [was] a day, on the unbelievers, *aseera*³² (of dire difficulty). ﴿٢٦﴾
27. And day (when) bites the *dha'lemo*³³ (injustice-doer) on his both hands^{w34} and says [he]: *yalaytanee* (O, my longing that) *ittakbathto*³⁵ (took and made I) with the Messenger a path. ﴿٢٧﴾

22 The word "رجا" from "رجا" meaning: feared. But such meaning for "رجا" is always, according to the linguist and scholar Al-Farra, associated with the denial, like: "ما رجوتك أي ما خفتك" see اللسان.

23 See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

24 See the Lexicon attached to this Translation for *bashshara/youbashsharo/mubasheran*=بَشِّر\مُبَشِّر\مُبَشِّر.

25 The word "*mahjoora*"= "محجور" is a masculine, singular, objective noun. It means a "banned ban." That means: the criminals will be told: today it is a banned ban (rather firm and irrevocable ban) vis-à-vis you and the good tiding of any relief for you from your punishment.

26 Clearly for the realization of any thing in this world requires time and place to happen in it semi-permanently.

27 There is no English word for أحسن = *absane*. Both words perfecter and beautifuler are in their adjective sense.

28 The word "مقيلا" means the place of noon napping spot.

29 The word "الغمام" = "white clouds," unlike "السحاب" = "gliding clouds of a darker color and rain carrier. See اللسان.

30 The word "تنزيلا" has two possible connotations: (a) some Qur'aan commentators say it meant for surety or the intensity of the descending. (b) Others say it is meant for successive of the descending.

31 There is no English equivalent for "يومئذ" literally on then-day, not on that day, as that indicates further or less immediate, whereas "يومئذ" indicate then or there and then.

32 The word "dire" is to qualify "difficult," as "difficult" means "عسير," but "عسير" is the intensive form of عسير.

33 The word "ظالم" = "فاعل الظلم" = "the injustice-doer," as "الظالم" = "injustice." Also, in this Ayah, the word "الظالم" is to qualify the word "اهل," in "اهلها," which is singular or plural. So here the "village" is Makkah, thus, in honor for this particular "village" the "wrong" is not associated with it, like in almost all other villages mentioned in The Qur'aan, but to its people. And here since the "اهلها" could be treated as plural or singular, the singular is used to perhaps indicate that every one of them was a wronger or the over whelming majority of them were so.

34 The expression "bites on his both hands" is Arabic tongue, figurative speech for strong regret and contrition.

35 See footnote 18 above regarding اتخذ.

28. *Ya'waylata* (presumably for me a lengthy: stay in a valley in Hell/bane/woe); *yalayta* (O, for a longing that) I not *attakheththo*³⁶ (I took and presumed) *folanan* (such and such be-person) *khaleela*³⁷ (ultimate faithful friend).
29. *Laqad* (verily, already and affirmatively) [he] misled me a'n (off) the *Thekre*^x (Qur'aan/Messenger)^x after *edh* (when/since) it^x came (to) me; and the Satan [was] for the mankind a deserter/forsaker.
30. And said the Messenger: O, my Lord, verily my people *ittakhatho*³⁸ (they^z took and made) this, The Qur'aan, *mahjoora*³⁹ (that which is considered obsolete and thus abandoned it).
31. And like *tha'leka* (afar-that-it/that)^x We made for every a prophet a foe⁴⁰ of the criminals; and sufficed by your^t Lord *Ha'dian* (divine-guider) and *na'sseran* (iterative succorer).
32. And said who^r unbelieved they:^z *lawla* (why have not been) *nuzzala* (recurrently descended) on him The Qur'aan^x a statement^w a once; ^{w41} like *tha'leka* (afar-that-it/that)^x to We firm by it^x your^t *foaa'da* (heart/mind); and *rattalnaho* (We sequentially intoned it^x) *tarteelan*⁴² (sequential absolute intonement).
33. And not *ya'atonaka* (they^z come to you^g) by a parable-/example except We came (to) you^g by the right and an *absa'no*⁴³ (perfecter and beautifuler) explanation.
34. Who^r (are to be) thronged they^z on their faces to Hell^w those (are in) eviler place and *adhallo*⁴⁴ (more astray) a path.
35. And *laqad* (verily, already and affirmatively) We gave *Mosa* (Moses) the book and We made with him his

³⁶ Ibid.

³⁷ The word "خليل" is "ultimate-faithful-friend," i.e. friend without any "خلل" = defect. English as well as Arabic-English dictionaries almost all do not have an entry for "خلة." They come closest to it in the opinion of the authors of such a few dictionaries by saying "intimate-friendship" or friendship without defect. Clearly intimate, although gives the sense of "closeness and sincerity" it also carries with it the unacceptable open expression of "sexual relation," hence making such entry as useless and invalid in terms of "خلة" as stated in The Qur'aan. That is why I chose to express "خلة" as "ultimate-faithful-friendship" and "khaleel" as "ultimate faithful friend."

³⁸ See footnote 18 above regarding اتخذ.

³⁹ The word "mahjoora," is an objective, singular, masculine noun =: that which is considered obsolete and thus abandoned.

⁴⁰ The word "عدو," in Arabic is used for: (1) singular and (2) plural as well as (3) "multitudinous foe," see اللسان الهادي.

⁴¹ The word "جملة" = "statement" is a feminine gender in Arabic and "once^w" is a qualifier for the "statement." Hence, [she-] is prefixed to convey such qualification.

⁴² The word "ترتيلًا" is infinitive objective noun hence it is prefixed by "absolute" for intensity.

⁴³ There is no English word for أحسن = absane. Both words perfecter and beautifuler are in their adjective sense.

⁴⁴ The word "أضل" = "adhallo" is a superlative adjective for "strayer" for which there is no English equivalent.

brother Haroona (Aaron) a *waẓeera* (*viẓier/ minister- /assistant*).

وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَزِيرًا

٢٥

36. So We said: let-go you both to the people who^r they^z denied by Our *Aya'te*^w (*miracles/signs/proofs*) then We destroyed them *ted'meran*⁴⁵ (*utter-destruction*).

فَقُلْنَا أَذْهَبًا إِلَى الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا فَدَمْزَلْنَهُمْ تَدْمِيرًا

٢٦

37. And Nooben's (Noah's) people *lamma* (*when/whence*) denied they^z the messengers;⁴⁶ We drowned them, and We made them for the mankind an *Aya'tan*^w (*sign/proof*) and We prepared for the *dha'lemeena*⁴⁷ (*injustice-doers*) a torment painful.

وَقَوْمَ نُوحٍ لَمَّا كَذَبُوا الرُّسُلَ أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ لِلنَّاسِ آيَةً وَأَعَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا

٢٧

38. And *Aadan* (*people of Aad*) and *Thamooda* (*people of Thamood*) and the *Ras'* (*well*) companions and generations between *tha'leka* (*afar-that-it/that*)^x many.

وَعَادًا وَثَمُودًا وَأَصْعَابَ الرِّسِّ وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا

٢٨

39. And each, We struck for him the parables/examples; and each *tabbarna* (*We had smashed/damaged*) *tatbera*⁴⁸ (*an utter-bane/damage*).

وَكُلًّا صَرْفًا لَهُ الْأَمْثَلُ وَكُلًّا تَتَرْنَا تَنْبِيرًا

٢٩

40. And *laqad* (*verily, already and affirmatively*) *atan*^x (*they^z arrived at and passed by*)^x on the village^w which^u (*had been*) ill-rained^{w49} the ill rain; have then not they^z been seeing it;^w they^z were, not *yarjona*⁵⁰ (*fearing- /hoping for*) resurrection.

وَلَقَدْ آتَوْا عَلَى الْقَرْيَةِ الَّتِي أَمْطَرْنَا مَطَرًا أَلْسَوْهُ أَفْكَمَ يَكُونُوا يَرَوْنَهَا بَلْ كَانُوا لَا يَرْجُونَ نُشُورًا

٣٠

41. And if they^z saw you^g *en* (*not*) *yattakhethonaka*⁵¹ (*they^z take and make you^g*) except jestingly; is this whom^x Allah missioned⁵² a messenger.

وَإِذَا رَأَوْكَ إِن يَنْخِذُونَكَ إِلَّا هُزُؤًا أَهَذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا

٣١

42. Surely *kada* (*[he] neared to/verged/almost*) surely (*to*) mislead us *a'n* (*off*) our *aa'lebata* (*deities*) *lawla* (*had it not been for*) that *ssaba'rna* (*we held on patiently*) on it;^w and they^z will know when they^z see the torment who^p (*is*) *adhhallo* (*more astray*) a path.

إِن كَادَ لَيُضِلَّنَا عَنْ آلِهَتِنَا لَوْلَا أَن صَبَرْنَا عَلَيْهَا وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلًا

٣٢

43. Have you^h seen whom^p *ittakhatha*⁵³ (*[he] took and presumed*) his *elaha* (*a deity*) his *bawa* (*tendentious liking*); are you^s then (*to*) be on him a custodian.

أَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا

٣٣

⁴⁵ The word "تدميرًا" is the *infinitive noun* of "دمر", for intensity, i.e. *total destruction* or an *utter destruction*.

⁴⁶ The word "messengers" is used here in *generic* sense as Noah is the *first* messenger. That is to say whoever unbelieve one messenger it is as if he unbelieved *all* messengers. Because *all* Allah's messengers carry His message. See القرطبي. This is a *proof* of such a fact, i.e. whoever unbelieve one messenger as if he unbelieved *all* other messengers.

⁴⁷ The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice." See the *Lexicon* attached to this *Translation*.

⁴⁸ The word "تتبيرا" is an *infinitive noun*, giving *intensity* for being repetitive and utter.

⁴⁹ In Arabic there is a *distinction* between "مطر" = rained, and "أمطر" = ill-rained, as "مطر" = في الخير and "أمطر" = في الشر. In this case "أمطر" is used. So for *lack* of "أمطر" in English, I chose ill-rained.

⁵⁰ The word "ترجون" from "رجا" meaning: *feared*. But such meaning for "رجا" is always, according to the linguist and scholar Al-Farra, associated with the *denial*, like: "ما رجوتك أي ما خفتك" see اللسان.

⁵¹ See footnote 3 above regarding اتخذ.

⁵² The word "بعث" carries several meanings, among them: *sent, arouse, resurrected, missioned, and prompted*.

⁵³ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

44. Or do reckon [you^s] that most (of) them hear or reason; *en (not)* they except like the *an'aame*^{w54} (cattle-/sheep/goats/and camels)^w rather they (are) *adhallo* (more astray) a path. أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ
أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ
هُمْ أَضَلُّ سَبِيلًا ﴿٤٤﴾
45. Have not seen [you^s] to your^t Lord how [He] extended the shadow;^x and had [He] willed surely (would have) made it^x [He] still; afterwards We made the sun^w on it^x a proof.⁵⁵ أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ
شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا
الشَّمْسَ عَلَيْهِ دَلِيلًا ﴿٤٥﴾
46. Afterwards *qabadhna*⁵⁶ (We hand-held/took) it^x to Us *gabdhana*⁵⁷ (hand-holding, taking) easy. ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا ﴿٤٦﴾
47. And He Who made for you^b the night a *lebasan* (a sweeping: cover/wear by its darkness) and the sleep a *sobatan* (repose/ease); and [He] made the *naba'ra* (between sunrise and sunset) a *noshoran* (revival/spread/resurrection). وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا
وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ
نُشُورًا ﴿٤٧﴾
48. And He Who sent the winds^w a *bushra* (pleasant tiding) before His mercy's^w (*ghaytha*=delightful satiating-and-reviving rain) [both hands^w];⁵⁸ and We descended from the sky^w water^x *ttahooran*⁵⁹ (resolutely purged/purger).^x وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا
بَيْنَ يَدَيْ رَحْمَتِهِ وَأَنْزَلْنَا مِنَ
السَّمَاءِ مَاءً طَهُورًا ﴿٤٨﴾
49. To quicken [We] by it^x a dead *baldatan*^w (region, settlement, Makkah)^w and *nus'qeyda*⁶⁰ (avail to drink) it^x [We] of what We created (of) *an'aa'man*^w (cattle/camel/sheep and goats)^w and peoples, many. لِنُحْيِيَ بِهِ بَلْدَةً مَيِّتًا وَنُسْقِيَهُ مِمَّا
خَلَقْنَا أَنْعَامًا وَأَنْاسٍ كَثِيرًا ﴿٤٩﴾
50. And *laqad* (verily, already and affirmative) We variegated it^x among them, to *yadhbakkaro* (repetitively-remind/they^x); then *aba*⁶¹ (categorically refused) most (of) [the] mankind except *kofooran*⁶² (unbelief/ingratitude). وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَكَّرُوا فَأَبَى
أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٥٠﴾
51. And had We willed, surely (We would have) missioned⁶³ in every village^w *na'theran* (iterative warner). وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا
﴿٥١﴾
52. So let-not [you^s] obey the unbelievers; and *jahid* (let-exert [you^s] your^t utmost mental, physical and possessional efforts fighting/striving in Allah's cause against) them by it^{x64} a big *jeyhadan* (vigorous exertion of utmost mental, physical and possessional efforts). فَلَا تَطْعَمُ الْكَافِرِينَ وَجَاهِدْهُمْ
بِهِ جِهَادًا كَبِيرًا ﴿٥٢﴾

⁵⁴ The word "Al-an'am" = "الأنعام" or "neam" "نعم" means those animals that have cloven hoof (foot) and an udder, such as the camel, the cow, the sheep, the goat, etc. In Arabic: "كل ذي خلف و ظلف" = cattle, sheep, goats, and camels.

⁵⁵ That is "proof" = "برهان" if it were not for the sun, the shadow would not be known.

⁵⁶ That is He took it to Him a taking.

⁵⁷ That is gradual in proportion to sun-light, less sun-light less shadow or more sun-light more shadow.

⁵⁸ This is a figure of speech combined with the Arabic tongue expression "between his or her both hands" means in front of. Additionally, some maintain that the "hands" are symbols of divine Might or Power.

⁵⁹ The word "طهور" means that which is clean and pure in and of itself and it purges others.

⁶⁰ The word "أسقيناكم" rooted in "أسقى" and not "سقى." And "أسقى" means availed (liquid) for drinking. See الراغب.

⁶¹ The word *aba* = "أبى" means categorically (absolutely, without exception) refused, i.e. not just simply refused.

⁶² The word "كفور" is masculine noun, denoting two meanings: (1) unbelief in religion; (2) ingratitude towards Allah's favors. Thus, this translation: "unbelief/ingratitude."

⁶³ The word "بعث" carries several meanings, among them: missioned, sent, arouse, resurrected, awaken, and prompted.

⁶⁴ That is by The Qur'aan.

53. And He Who merged the two seas; this (*is*) *adhbon*⁶⁵ (*palatably good*), *foraton*⁶⁶ (*strongly palatably good*), and this (*is*) salty *ujajon*⁶⁷ (*strongly salty-bitter-hot*); and [He] made between them both *barzakhan*⁶⁸ (*invisible-barrier*) and a ban *mahjoora*⁶⁹ (*a banned ban*).

وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَحْجُورًا ﴿٥٣﴾

54. And He Who created of the water a human; then [He] made him a lineage (*paternally*) and a kinship (*maternally/by marriage*); and [was] your^t Lord Omnipotent.

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا ﴿٥٤﴾

55. And they^z worship of lesser than/without Allah what neither benefits them and nor harms them; and [was] the unbeliever over his Lord *dhabeeran*⁷⁰ (*openly and pertinaciously evil helper/backer/supporter*).

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيرًا ﴿٥٥﴾

56. And not We sent you^g except a *mubashsheran*⁷¹ (*iterative teller of pleasant tiding*) and *na'theran* (*iterative warner*).

وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿٥٦﴾

57. Let-say [*you*^s]: not [I] ask you^z over it^x of remuneration except whom^p [*he*] willed to *yattakbetha*⁷² (*[he] takes and makes*) to his Lord a path.

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَن شَاءَ أَن يَتَّخِذَ إِلَيَّ رِبًّا سَبِيلًا ﴿٥٧﴾

58. And let-trust [*you*^s] on The *Hayya* (*Living/Alive*), Who dies not; and *sabbeh*⁷³ (*let-say [you]^s: subhana Allah*) by His praise; and sufficed by Him by His *eba'de's* (*worshippers/submitters/slaves*)'s offenses Proficient.

وَتَوَكَّلْ عَلَى الْإِلَهِ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَىٰ بِهِ بُذُنُوبَ عِبَادِهِ خَبِيرًا ﴿٥٨﴾

59. Who [He] created the Heavens^w and the Earth^w and whatever between them both in six days; afterwards *istawa*⁷⁴ (*[He] set Himself*) on The *Arshe*⁷⁵ (*Throne of Kingship*), *Ar-Rahmano*, so let-ask [*you*^s] by Him a proficient.

الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ الرَّحْمَنُ فَسَلِّ بِهِ خَبِيرًا ﴿٥٩﴾

60. And if (*had been*) said for them: let-kowtow you^z

وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا

⁶⁵ The word “عَذْبٌ” means *palatably good*. See اللسان

⁶⁶ The word “فُرَاتٌ” means *strongly palatably-good*. See اللسان

⁶⁷ The word “أُجَاجٌ” means *salty*, and *strongly salty-bitter-hot*. For definition of “أُجَاجٌ” see الراغب و اللسان

⁶⁸ The word “بَرْزَخٌ” is an “invisible-barrier.”

⁶⁹ The word “mahjoora”= “محجوراً” is a *masculine, singular, objective noun*. It means a “banned ban.” That means: the criminals will be told: today it is *banned a ban* (rather *firm and irrevocable ban*) vis-à-vis you and the good-tiding of any relief for you from your punishment.

⁷⁰ The word “ظهيراً” is an intensive form for *singular, subjective, masculine noun* with at least *double meanings*, both being *openly and pertinaciously*: (1) *helper* or (2) *evil helper*.

⁷¹ The word “mubashsheran” is *masculine, singular, subjective noun*, meaning *proclaimer of good tiding*, with *no English equivalent*.

⁷² See footnote 3 above regarding اتَّخَذَ.

⁷³ The phrase “subhana Allah,” means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*.

⁷⁴ The word “istawa” has several meanings: (1) *intended and set to fix or establish*; (2) *balanced from a state of imbalance*; (3) *became straight from crookedness*; (4) *matured and reached the age of discerning*; (5) *took a firm hold*; (6) *made or done (as in the case of food)*. It is of paramount importance to mention here that *in the case of Allah, the “how” did He “istawa” is not knowable*, because there is *nothing to compare Allah with* to know the “how” of His action.

⁷⁵ See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word.

for *Ar-Rahman*; said they:^z and what (is) *Ar-Rahman*; do we kowtow for what command us [you^s]; and [it^x]⁷⁶ augmented them an aversion.

وَمَا الرَّحْمَنُ أَتَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ﴿٦٠﴾

61. *Tabaraka*⁷⁷ ([He] mutually aggrandized and blessed massive good and worth) Who made [He] in the Heavens^w zodiacs and [He] made in it^w a lamp^x and a moon^x an illuminator.

نَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا ﴿٦١﴾

62. And He Who made the night and the *naba'ra* (between sunrise and sunset) *kbelfatan* (succession/alternate) for whom^p [he] wanted to *yadbdha-kkara* (repetitively-remind) [he] or [he] wanted *shokoran*⁷⁸ (iterative/utmost thanks).

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِّمَن أَرَادَ أَن يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا ﴿٦٢﴾

63. And *Ar-Rahman's eba'de* (worshippers/submitters), who^r walk they^z on the land^w gently and if the *jabiloona*⁷⁹ (they who act ignorantly or incorrectly) addressed them, said they:^z *salaman* (peace/greeting).

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦٣﴾

64. And who^r *youbayyetona* (they^z nocturnally remain) for their Lord *sujjadan* (they who are kowtowing) and *geyaman* (they who are upstanding).

وَالَّذِينَ يَسْتَكْبِرُونَ لِلرَّبِّهِمْ سُجَّدًا وَقِيَامًا ﴿٦٤﴾

65. And who^r say they:^z (O,) our Lord, let-avert a'n (off) us [You^s] Hell's^w torment; verily its^w torment [was] a *ghara-man*⁸⁰ (adherent to a lasting ruinous torment).

وَالَّذِينَ يَقُولُونَ رَبَّنَا أَصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّكَ عَذَابُهَا كَانَ غَرَامًا ﴿٦٥﴾

66. Verily it^w fouled a *mustagarran* (long-term abode/ultimate realization) and a residence.

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٦﴾

67. And who^r if expended they^z neither squander they^z and nor they^z stinted and [was] between *tha'leka* (afar-that-it/that)^x *qawaman* (balanced-middle).

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿٦٧﴾

68. And who^r not invoke they^z with Allah another *elaban* (a deity), and not they^z kill the self^w which^u Allah hallowed/forbade except by the right, and not adulterate they^z and whoever [he] does *tha'leka* (afar-that-it/that)^x *yalqa* ([he] meets) *athama*⁸¹ (sins-/punishments/valley-in-Hell).

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾

69. (To be) doubled for him the torment, The *Qeyamatey's*^w (Judgment's) Day, and immortalizes [he] in it^x *muhanan*⁸²

يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ

⁷⁶ The hidden pronoun [it] refers to the say to them: you kowtow. Such say augmented them aversion.

⁷⁷ See the *Lexicon* attached to this Translation for this important word "تَبَارَكَ". In summary: [He] firmly bestows as [He] accepts multitudinous goodness and worthiness.

تَبَارَكَ عَلَى وَزْنِ تَفَاعُلٍ = نحن بصدد تكاثر لا بد من التمييز بين تكاثر وتكثر وكثر وأكثر واستكثر.

⁷⁸ The word "شُكُورًا" means multitudinousness of thanks, or doing the utmost of thanks.

⁷⁹ The word "جَاهِلُونَ" = "jabeloona" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in something contrary to reality, (3) did some-thing not correct. So the "jabiloona" are they who act ignorantly or incorrectly.

⁸⁰ The word "gharama" is an adherent to a lasting ruinous torment.

⁸¹ The word "أثامًا" although could be plural for "إثم" = "sin," so "أثامًا" becomes "sins." But in fact it means "punishment," or "a valley in Hell," see القُرطبي and اللسان.

⁸² The word "muhanan" = "مهانا" is a singular, objective, masculine noun, meaning: he who is looked at =

(looked at sordidly and contemptibly).

وَيَخْلُدُ فِيهِ مُهَانًا ﴿٧٠﴾

70. Except whom^p [he] repented and [he] believed and [he] worked a righteous work, then those Allah substitutes their *sayyea'tey*^w (demeritorious-deeds)^w *hasanaten* (meritorious-deeds),^w and [was] Allah *Ghaforma* (iterative Forgiver), *Ra'heman* (multitudinous mercy Giver).

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٠﴾

71. And who^p [he] repented and [he] worked righteously then truly he repents to Allah a *mataban*⁸³ (assured repentance).

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَنْوِبُ إِلَى اللَّهِ مَتَابًا ﴿٧١﴾

72. And who^r not witness/testify they^z (by) the mendacity, and if/when passed they^z by the frivolity they^z passed *Keraman*⁸⁴ (in high self-esteem and heedless to frivolity).

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ﴿٧٢﴾

73. And who^r if (had been) reminded they^z by their Lord's *Aya'te*^w (messages) they^z tumbled not on it^w *somman* (deafly people) and *omyanan* (blind people).

وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا ﴿٧٣﴾

74. And who^r say they^z: (O,) our Lord, let-grant for us [You^s] of our spouses (wives) and our offsprings^w *qurra-ta'ayonen*⁸⁵ (eyes'-cooling for bounteous satisfaction)^w and let-[You^s] make us for the *muttaqeena* (who reverentially guard against Allah's displeasure) leader(s).⁸⁶

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا فَرَّةً أُعْثِرْ ۖ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾

75. Those (are to be) requited they^z the chamber^w by what *ssabaro* (they^z held on patiently) and (are made to) receive/meet they^z in it^w a greeting^w and a peace.

أُولَٰئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا كَلِمَةً وَسَلَامًا ۖ ﴿٧٥﴾

76. Immortals they^z (are) in it^w *hasonat* (ultimately perfected and beautified-she)⁸⁷ *mustagarran* (long-term-abode) and a residence.

حَالِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٧٦﴾

77. Let-say [youⁿ]: not encumbers by you^b my Lord *lawla* (had it not been for) yourⁿ invocation; so *qad* (already and affirmatively) denied you^c so will (yourⁿ punishment) be adherent⁸⁸ (obligatory on youⁿ i.e. it is inescapable).

قُلْ مَا يَعْبُؤُا بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا ﴿٧٧﴾

= sordidly and contemptibly.

⁸³ The word "متابا" is the infinitive noun of "تاب," which means the assured or sure doing of the action of the word.

⁸⁴ The word "كراما" is subjective, plural, masculine noun. See the Lexicon attached to this Translation for this important word. This is an Arabic tongue expression meaning: passed by (in this case frivolous talk being carried out by some others) without paying attention to what was talked about.

⁸⁵ The statement: "فَرَّةٌ أَعْيُنَ" is rather lofty and elegant Arabic tongue expression, meanin the eyes' tears have "cooled" and ceased to flow and became quiet and still, bounteously rejoicing for what they saw. In other word: the one with such eyes became rather happy.

⁸⁶ The word "إماما" is infinitive noun, so no plural for it. So in this case it means an example to be followed by others. See "عرب القرآن - محمود صافي" and "القرطبي." However, there are some linguists who say it might be a plural in and of itself: على وزن فُعَال كـ صحاب.

⁸⁷ This suffix -sheⁿ is: ت التانيث = the feminizing article designating word/phrase femininity.

⁸⁸ That is the Battle of Badr, when the polytheists who unbelieved the Prophet (SAWS) and were punished by the fight and their slaying on the Day of Badr. Thus, the fight and the killing of them were inescapable, so "adherent" to them. +